

The Wisdom Of
THE ANGELS

ABBA

Jenifer Becker

THE BOOK OF BLOCK:
The Wisdom of The Angels

Keith David Becker

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The Wisdom of The Angels

Synopsis of

Wisdom of The Angels Vol.1

by Reverend Keith D. Becker

Category: Non-Fiction

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Synapsis

Unless you believe in somekind of interpretation of God, and have faith that God can, through His own power, and through the existence of His Angels, come to any man He wants to, and reveal to that man types of knowledge that are strange, even alien to the world, I cannot imagine that *Wisdom of The Angels Vol.1* is a book you'd like to represent. Truthfully, if you do not believe in the possibility of divinely inspired writing, I am wasting your time.

Wisdom of The Angels Vol.1 is not a book to be read; it is a book to be experienced. And eventhough it's philosophy is optimitistic, absolute, self-contained, comprehensive, and full of a kind of logic only manifested on earth every so often, to understand the book you have to throw away what is conventional about literature and philosophy, as you must also throw away your need to perceive what is obvious.

Wisdom of The Angels Vol.1 was not primarily written to entertain, or inform in the standard senses. To me, this book is God's Sycle; it throws a gauntlet from Heaven down to man, and implicitly says, understand me if you dare. Everything about this book makes it into one long measuring stick between human consciousness and what is divine.

Wisdom of The Angels Vol.1 does not apologize for it's existence, or for God's existence, or for the fact that many people have watered down His existence. It does not treat mankind like we are in kindergarden, or in pre-school. All this book does is reveal divine secret after divine secret, and birth's an entirely new philosophy on how man and God can co-exist in harmony.

It's writing style is mythological, simple, neutral and selfless. There are no arguements for or against, no opinions going in one direction or another, no hypotheses on maybe this or maybe that is true; when God reveals Wisdom it is a Wisdom that just Is. Also, in God's wisdom, information seems to come out of nowhere, since God's contexts of reason and logic are so vast and so transcendant of earthly limatations, singular contexts of expression melt away into infinity. Reading this book has the power to literally take the reader into the Mind of God, and show the reader where he or she stands in relation.

To write *Wisdom of The Angels Vol.1* a whole new language was constructed, a whole new style of writing was invented, and a whole new philosophic system was created. This book is like God punching a hole in the universe by using the force of His Knowledge. It's information is concerned about building a bridge from what is divine to what is earthly. In this, *Wisdom of The Angels Vol.1* is like heavenly creatures super-highway of thought; it is part of God's Internet.

If one can get passed human biases of literary forms, common ways of communication, and the craving for all knowledge to be put into historical terms of time and space, *Wisdom of The Angels Vol.1* will be an absolute treasure to have in one's library. It is a book that anyone, even the smartest people alive, could study and learn from for their whole lives. I suppose, then, if you like original, experimental and divine books *Wisdom of The Angels Vol.1* will be the book that you have been waiting your entire life for. If not, then to speak honestly with you, this book will be insane literature, which is best placed on a garbage heap.

Outline

Wisdom of The Angels Vol.1 is made up of two books, which rather than being additionally subdivided by chapters, instead uses numbers to suggest breaks in subject matter. Book One has fourty-nine numbers or sections to it; Book Two has twenty-three numbered portions.

Book one is a basic building block and comprehensive introduction to the new terms, concepts and realities which are the center-pieces of this philosophy. Key terms which are defined in Book One, include: Knowledge, The Complex Being, Contradiction, Neutralization, Spirit, Anti-Spirit, God's Nation or Kingdom, the Whole, Oneness,

Containment, Essence and Relative Values.

Book Two is the dynamic action of Book One; it gives contexts, applications and associations to what is defined in Book One. Book Two delves into Knowledge types and systems; meaning and Stations of Life; good and evil; depression and ecstasy; enlightenment and spiritual darkness.

The beginning of *Wisdom of The Angels Vol.1* establishes the new language and intricacies of logic of this philosophy. Then, the middle portion and end of this volume marries what is newly defined into it's contexts of existence. Since what is eternal has no concrete beginning or end, but is what has always existed, *Wisdom of The Angels Vol.1* presents itself as a part of what has always existed, and so, has no ready made, easily visible, beginnings or ends.

I have over four-hundred pages of formulas and basic teachings on reality that have been delivered by the Angels. I used only a small fraction of this base for the writing of the first volume. I have every intention of writing many more volumes of this, which will continue to explain, and define, this new philosophy. Honestly, I can see working on volumes of *Wisdom of The Angels* for the rest of my life. They are not the only books I work on, but in many respects, they are the most important.

Conclusion

I'd just like to thank you for your time and consideration. I appreciate the opportunity you've given by solliciting part of the manuscript of *Wisdom of The Angels Vol.1.* If, for whatever reason, you find this book or it's author unworthy of your representation, I understand. Like I said, I'm just glad you gave me a chance. Your Co. will be an agency I tell my grandchildren about. So from my heart, Thank You for your time and consideration.

BOOK ONE

MAN TO GOD: GOD TO MAN

On Knowledge

(1)

Let it be Known that Knowing IS The Awareness of parts in relation to The Whole, and that Knowing IS The Awareness of The Whole in relation to Its parts.

Let it be Known that The Whole IS, and consists of too, all possibility and all actuality.

Let it be Known that parts of The Whole ARE some possibility, inasmuch as they ARE some actuality.

Let it be Known that The Absolute Wisdom of Knowledge DOES Link SOME to ALL, and DOES Link ALL to SOME, so as to Link ALL to ALL...

This IS Perfect Wisdom for the human mind; this IS man's True Relationship to God.

(2)

The Ultimate Purity and Wholeness of man's Relationship to God IS Simply BEING.

(3)

What DOES Confound the simplicity of man's Relationship to God IS The Absolute Complexity of BEING.

The Absolute Complexity of BEING IS The Absolute Process of COMING-TO-BE Simply BEING.

The Nature of The Absolute Complexity of man's Relationship to God
IS Plural and Manifold; FOR It DOES Consist of **ALL THINGS** Known and
Unknown to man.

On Knowledge: on The Plurality and Manifold(ness) of Absolute Complexity

(4)

Absolute Complexity IS The Total Opposition of Parts of BEING to
Themselves.

Absolute Complexity IS without Beginning and IS without End.

THE HISTORY of Absolute Complexity IS with Beginning and IS with End.
Being So, It Naturally Constitutes the existence of Process from Beginning
to End, and from End to Beginning.

History defines its own parameters, and Absolute Complexity Transcends
the parameters of history.

Absolute Complexity IS The Total Opposition of Parts of BEING to
Themselves.

The language of antonyms--pairs of opposites--naturally configures
and orders The Total Opposition of Parts to Themselves:

Good opposes Evil; Evil opposes Good.

Question opposes Answer; Answer opposes Question.

Right opposes Wrong; Wrong opposes Right.

Hot opposes Cold; Cold opposes Hot.

Knowledge opposes Ignorance; Ignorance opposes Knowledge.

All opposes **Some**; **Some** opposes **All**.

The Collection of pairs of opposites, within Absolute Complexity, IS
Infinitely Extendable and Expansive--It IS Limitless.

On Knowledge: man's understanding of God

(5)

Man's knowing of God, within Complex BEING, IS knowing attributes OF God:

God is All; God is Nothing.
God is Infinite; God is Finite.
God is Time; God is Timelessness.
God is One; God is Many.
God is Determined; God is Free.
God is Motion; God is Motionlessness.
God is Change; God is Changelessness.
God IS; God IS NOT.
God is Temporary; God is Permanent.
God is The Creator; God is The Created.
God is Seen; God is Unseen.
God is Grace; God is Work.
God is Specific; God is General.
God is Abstract; God is Concrete.
God is Possible; God is Impossible.
God is Potential; God is Actual.
God is Absolute; God is Relative.
God is Man; God is Not-Man.
God is The Cosmos; God is The Mind.
God is Omnipotent; God is Impotent.
God is Enslaving; God is Liberating.
God is Good; God is Evil.
God is Purpose; God is Purposelessness.
God is Wisdom; God is Ignorance.
God is Faith; God is Faithlessness.
God is Self-Evident; God is Contradictory.
God is Rationality; God is Irrationality.
God is Whole; God is Parts.
God is Innate; God is Learned...

The Collection of The Attributes of God, within Absolute Complexity,
IS Infinitely Extendable and Expansive--It IS Limitless.

On Knowledge: what man desires from God

(6)

From God, man desires either All things, or desires No thing.

The Actual Nature of The Absolute Complex Being IS Something AND IS
NOT All Things, NOR IS It Nothing.

LET NOT The Receival of SOMETHING frustrate the desire of ALL THINGS
and the desire of NOTHING; FOR, The Way of Complex Being IS what IT IS.

LET NOT The Receival of SOMETHING deprecate and confuse The Being
of ALL THINGS and NO THINGS; FOR The Harvest of Complex Being has yet to
be Reaped of Its Full Knowing.

LET NOT desire BE solely for the sake of man; LET desire BE for the
sake of itself.

Within The Sake of Itself, one Knows God.

SOMETHING, Received, IS SOMETHING for Its Own Sake.

On Knowledge: the giving and receiving of Complexity for Its own Sake

(7)

The Whole of SOME IS what ALL Things ARE.

The Absence of The Whole of SOME IS what NO Thing IS.

To receive SOMETHING IS to receive A Part of ALL Things.

To receive NOT-SOMETHING IS to receive A Part of NO Thing.

The Whole of SOME IS what ALL Things ARE.

The Absence of The Whole of SOME IS what NO Thing IS.

To give SOMETHING IS to give A Part of ALL Things.

To give NOT-SOMETHING IS to give A Part of NO Thing.

On Knowledge: Principles of ALL

(8)

The Ultimate IS That which IS Unlimited and Never-Ending.

The Penultimate IS that which IS Limited and Ending.

The Ultimate DOES Contain The Penultimate, the way in which a river flows into a sea; the river becomes the sea and the sea becomes the river. So too, Absolute Complex Being DOES Become Simple Being and Simple Being DOES Become Absolute Complex Being.

That which IS Limited Becomes Unlimited, and that which IS Unlimited Becomes Limited.

Opposites cancel one another out.

Nature IS Neutral.

On Knowledge: Principles on Becoming God (ALL)

(9)

ALL Things, NO Thing, and SOME Thing ARE within The Absolute Complexity of Being.

The Absolute Complexity of Being IS The Absolute Process of Coming to BE Simply Being.

Being Simply, IS BEING.

Simply Being IS The Ultimate of Complexly Being.

Complex Being IS The Penultimate to Simple Being.

Opposites within Complex Being ARE penultimate to The Ultimate of Simple Being.

Simply Being IS non-oppositional.

On Knowledge: Principles of Reconciliation

(10)

The Structure of Absolute Complex Being IS The Total Opposition of Parts to Themselves, AND of Parts to Simple Being.

Complex Being depends upon Simple Being.

The Absolute Process of Complex Being cancels out Complexity and Simplicity into One Neutrality.

THE One Neutrality IS God.

God IS Limited, and God IS Unlimited.

God IS Ultimate, and God IS Penultimate.

God IS the river, and God IS the sea.

God Simply and Complexly cancels out into God.

On Knowledge: Method

(11)

The Unlimited IS The Ultimate.

The Limited IS The Penultimate.

The Unlimited IS ALL.

The Limited IS SOME.

SOME Becomes ALL in The Absolute Process of Being; ALL Becomes SOME in The Absolute Complex Process of Being.

Prior to The Perfect Union of ALL and SOME in The Process of Complex Being, ALL and SOME constantly contradict The Balance of One Another.

Prior to The Perfect Union of ALL and SOME in The Process of Complex Being, ALL and SOME constantly struggle over The Balance of One Another.

Within The Process of Duality, The Balance of ALL and SOME shifts from More to Less, and shifts from Less to More.

Variation, which IS The More and The Less, DOES concern The Ability of ALL and SOME.

Reality, within The Absolute Complex Process of Being, IS dependent upon The Variation of ALL and SOME.

Reality, within The Absolute Complex Process of Being, DOES contradict, shift, and struggle with Each Movement of ALL and of SOME.

Movement IS Variation.

The Cooperative Movement of ALL and SOME IS Perfect.

Variation, in The Absolute Complex Process of Being, IS Perfect.

Reality of The Absolute Complex Process of Being IS Perfect.

Perfection IS **What IS**.

Imperfection IS NOT **What IS**, Becoming **What IS**.

Perfection IS The Ultimate.

Imperfection IS The Penultimate.

The Penultimate Becomes The Ultimate within The Absolute Complex Process of Being.

The Ultimate Becomes The Penultimate within The Absolute Complex Process of Being.

The Absolute Complex Process of Being IS Perfect.

(12)

The Attributes of The Limited ARE Becoming Unlimited:

bodies,
environments,
contexts,
dimensions,
space,
time,
conditions,
patterns,
cycles,
flux,
transition,
imperfection,
age,
development...

(13)

The Attributes of The Unlimited, which HAVE Become Limited, AND ARE
Becoming Unlimited:

God,
mind,
essence,
thought,
timelessness,
spirit,
unconditionality,
homogeny,
unification,
motionlessness,
purity,
perfection,
knowledge,
immateriality...

Neutralization IS The Crossing and The Cancelling Out of pairs of opposites to themselves, and into Oneness.

Oneness IS The Ultimate.

Oneness IS ALL.

Twoness IS Penultimate.

Twoness IS SOME.

(15)

The Structure of SOME IS both Simple and Complex.

One IS Simple.

Two IS Complex.

One neutralizes Two.

Two neutralizes One.

Organic life Contains The Seeds of Creation, and Contains The Seeds of Destruction.

Twoness IS Destroyed into Oneness.

Oneness IS Destroyed into Twoness.

Oneness IS Created into Twoness.

Twoness IS Created into Oneness.

The Ultimate IS The ALWAYS Created.

The Penultimate IS The ALWAYS Destroyed.

Upon The Resolution of The SOME into The ALL, contradiction ceases and The Neutrality of Nature Becomes Itself--God.

The Absolute Complex Being, which IS The Structure of SOME, IS both Simple and Complex.

One IS Simple.

Two IS Complex.

One contradicts Two.

Two contradicts One.

One IS The Ultimate.

Two IS The Penultimate.

The Ultimate contradicts The Penultimate.

The Penultimate contradicts The Ultimate.

One IS ALL.

Two IS SOME.

ALL contradicts SOME.

SOME contradicts ALL.

The Ultimate IS The ALWAYS Created.

The Penultimate IS The ALWAYS Destroyed.

The ALWAYS Created contradicts The ALWAYS Destroyed.

The ALWAYS Destroyed contradicts The ALWAYS Created.

Within The Absolute Complex Process of Being, God contradicts God, until contradiction IS NO MORE.

(17)

Contradiction IS the interacting, crossing, admixing, and heterogeneous blending of pairs of opposites to themselves.

The child IS born of the parental contradiction; male and female interacting, crossing, admixing, and heterogeneously blending their opposites to the opposites themselves, and producing a progeny.

In Genesis, The Curse by God to Adam and Eve, WAS **THE CONTRADICTION**; "Be Fruitful and multiply."

Unto God, all generations made covenant to perpetuate contradiction.

Unto God, all generations made covenant to exist within contradiction.

Contradiction IS The Structure of The Absolute Complex Being; It IS A Cross of Oneness and Twoness; It IS A Cross of Simplicity and Complexity; It IS A Cross of The Ultimate and The Penultimate; It IS A Cross of ALL and SOME; It IS A Cross of Limitation and Unlimitation; It IS A Cross of The ALWAYS Created and The ALWAYS Destroyed; It IS A Cross of God and God.

(18)

Pairs of opposites ARE equal and opposite reactions to one another.

Pairs of opposites function within The Absolute Complex Being to Mirror and Reflect Neutralization Itself--God.

The antonyms of ALL and SOME ARE named **The Mirrors**.

Mirrors contradict themselves by casting out their reflections, until reflections ARE NO MORE:

(20)

Knowing Unlimitation requires Knowing Limitation.

Knowing ALL requires Knowing SOME.

Knowing of The Ultimate requires Knowing of The Penultimate.

Knowing The ALWAYS Created requires Knowing The ALWAYS Destroyed.

Knowing The Infinite requires Knowing The Finite.

In General, Knowing one-half of mirrors requires Knowing the other half of mirrors.

(21)

The Mirrors ARE The Equality of ALL and SOME.

The Neutralization of The Mirrors comes at The Expense of The More and The Less.

When The Mirrors ARE Perfectly Equal, More IS Less and Less IS More.

Prior to The Realization of The Perfect Equality of The Mirrors, ALL and SOME shift within The Balance of More and Less.

The shifting of The Balance of More and Less of ALL and SOME, HAS BEEN Called By God, "To-And-Froness."

While Imperfection IS Becoming Perfect, Reality IS of "The To-And-Fro."

While Imperfection IS Becoming Perfect, Reality IS of The More and The Less.

(22)

The Limited IS The Question.

The Unlimited IS The Answer.

The Limited IS The Answer.

The Unlimited IS The Question.

To Know requires both The Question and The Answer.

To Know requires both Limitation and Unlimitation.

DO NOT set false boundaries Unmirrored, and Knowledge IS yours.

BE in Covenant with Knowledge, and God IS yours.

DO NOT set false boundaries Unmirrored, and Knowledge IS you.

BE in Covenant with Knowledge, and God IS you.

Thus IS The Wisdom of Jesus and His Other Halves, Those Martyrs of
The East.

Meditate upon Knowledge, and NOT upon The Act of Meditating.

Meditate with The Question and with The Answer.

Meditate with The Limited and with The Unlimited.

Meditation WILL Lead to Knowledge.

Meditation WILL Lead to God.

BE in Covenant with Meditation, and Knowledge IS yours.

BE in Covenant with Meditation, and God IS yours.

BE in Covenant with Meditation, and Knowledge IS you.

BE in Covenant with Meditation, and God IS you.

Thus IS Old Wisdom, Born of New Wisdom, Born of Old Wisdom.

The Limited IS always SOMETHING.

The Unlimited IS always ALL.

Within The Structure of Absolute Complex Being, SOME and ALL Combine and Contradict.

Combination and Contradiction Form the work of man in God, and Form The Work of God in man.

The Reconciliation of The Work of SOME and The Work of ALL, Leads to and Becomes The Realization of Oneness.

Within The Process of The Absolute Complex Being, Work IS The Action of ALL and SOME.

The Reality of Action HAS Concerned The Awareness of SOMETHING over The Reality of ALL.

To man, Knowledge is of The SOMETHING.

To God, Knowledge IS of The ALL.

The Knowing of one-half of mirrors Necessitates The Knowing of the other half of mirrors:

To Know SOME IS to Know ALL,

To Know ALL IS to Know SOME.

Within The Process of The Absolute Complex Being, SOME Neutralizing ALL and ALL Neutralizing SOME IS The Process of Mirrors Becoming One.

One IS Perfect.

Two IS Imperfect.

When Two IS One, and when One IS Two, Imperfection IS Perfect and Perfection IS Imperfect.

To man, The Days of Neutralization ARE of Great Tribulation and ARE of Great Labor.

The Plurality and Manifoldness of SOMETHING come from The Origin of One--**ALL IS ALL.**

The Birth of SOMETHING IS like the sprouting of many attributes from the germ of one seed.

To BE Born, IS to Realize.

Realization IS The Plurality of One--**ALL IS ALL.**

The fruit of a tree CANNOT deny its Vital Source anymore than a man can; without ALL, SOMETHING CANNOT Exist.

The seed of a fruit IS found within the content of a fruit; Let this analogy Relate to man.

Within The Knowledge of SOMETHING lies The Seed of One--**ALL IS ALL.**

Within SOME, ALL IS Found.

Within ALL, SOME IS Found.

To Find what IS to Be Found, IS to Balance what IS to Be Balanced.

Perfect Balance IS NEITHER More toward The SOME, NOR IS It More toward The ALL.

Imperfect Balance IS More toward The SOME, OR Imperfect Balance IS More toward The ALL.

Lessness IS The Denial of one thing over another.

Moreness IS The Affirmation of one thing over another.

Imperfect Balance IS The Denial and IS The Affirmation of things over others.

Action HAS Concerned The Awareness of SOMETHING over The Awareness of ALL; this Concern IS Imperfect.

Find The Seed within The Content of Its Fruit; and Imperfection IS Reborn toward The Perfect.

(27)

Upon The Birth of The Realization, The Realization MUST Grow and Prosper; both Nature and Nurture allow what IS Realized to Grow and Prosper.

When Nature and Nurture ARE of Imperfection, what IS Realized IS at risk of being spoiled.

Spoil NOT The Seed! Spoil NOT The Fruit!

In ALL Labors, when Imperfection IS guided by Perfection, The Realization DOES Grow and DOES Prosper.

BE NOT Seedless! BE NOT Fruitless!

FOR, with The Seed and with The Fruit, one IS Natural and one IS Nurturing.

(28)

With ALL, one IS Natural.

With SOME, one IS Nurturing.

When ALL and SOME Combine and Contradict, Nature and Nurture MUST Follow Suit.

When ALL IS Nurturing, Oneness IS A Living Reality.

When SOME IS Naturing, Twoness IS a living reality.

Let Two BE One, and Let One BE Two; in This Way, ALL and SOME Nature and Nurture One Another.

Nature IS NOT solely The Abstract of The Living Action; Nature IS Imparted to The Whole of SOME.

Nurture IS NOT solely The Abstract of The Living Action, NOR IS Nurture solely The Abstract of Nature; Nurture IS Imparted to ALL.

When The Mirror of Contradiction IS Fully Reflected, The Mirror of Not-Contradiction Shines.

When The Mirror of ALL and The Mirror of SOME achieve Perfect Equality, both Nature and Nurture ARE Neutral.

(29)

Mirrors ARE pairs of opposites which Cross and Cancel Out into Neutrality.

By Contradicting, Mirrors Counterbalance one another.

When Mirrors ARE Perfectly Equal and Counterbalanced, Opposition collapses into Not-Opposition; then, Mirrors ARE THE MIRROR.

The Collapse IS The Bringing of SOME to ALL, and IS The Bringing of ALL to SOME.

To speak of The Collapse IS to speak of One as Two, and of Two as One.

(30)

Enhancement IS The Growth and Prosperity of The Realization.

Realization IS of both The Antonym and The Synonym.

The Synonym IS The Attribute of one-half of The Mirrors over the other half.

The Synonym functions to mirror one-half of a pair of opposites with characteristic sameness.

By similarity, The Synonym enhances that which It serves to define.

The Synonym IS:

The Unlimited of The Unlimited,
The Limited of The Limited,
The One of One,
The Two of Two,
The Perfect of Perfect,
The Imperfect of Imperfect,
The Ultimate of Ultimate,
The Penultimate of Penultimate,
The SOME of SOME,
The ALL of ALL,
The Good of Good,
The Evil of Evil,
The Right of Right,
The Wrong of Wrong,
The Antonym of The Antonym...

(31)

To BE Synonymously, IS to BE EITHER ALL OR SOME.

To BE Antonymously, IS to BE BOTH ALL AND SOME.

To Reconcile Synonymously, IS to Reconcile as EITHER ALL OR SOME.

To Reconcile Antonymously, IS to Reconcile as BOTH ALL AND SOME.

SOME Collapses into ALL.

ALL Collapses into SOME.

SOME IS Limited.

ALL IS Unlimited.

The Collapse of SOME into ALL and The Collapse of ALL into SOME,
Leads to and Becomes ALL.

Only with Limited opposition, CAN man oppose God.

But, with Unlimited opposition, God DOES Oppose man.

Attrition ALWAYS Follows The Way of God.

(32)

The work of man in God, and The Work of God in man, ARE of Combination
and Contradiction.

The Absolute Complex Being IS what It IS; Avoidance extends The
SOME at The Expense of The ALL, OR Avoidance extends The ALL at The Expense
of SOME; yet, Avoidance IS Born of Imperfection.

Let The Perfect Guide The Imperfect, and Antonymous Living SHALL
Grow and SHALL Prosper.

A thing Grows and Prospers, until a thing attains The Ultimate.

ALL IS The Ultimate.

Living in Mirrors attains The Ultimate.

(33)

To BE of The Resolution of Contradiction, ALL and SOME MUST Envelope and Engulf One Another. Concerning This Relation ARE these possibilities:

ALL Becomes SOME;
SOME Becomes ALL;
SOME and ALL Become One, and Co-Exist;
ALL and SOME Become One, and Neither Exist.

All of these possibilities ARE Mirrors, and DO Cancel Out into Neutrality.

ALL IS Greater Than, and IS Equal To The Sum of Its Parts.

The Sum of The Parts of ALL IS Less Than, and IS Equal to ALL.

(34)

The Limitation of Limitation and The Unlimitation of Unlimitation cross and ARE paired as Contradiction.

Contradiction heterogeneously admixes antonyms--as antonyms--and synonyms--as antonyms-- into One Complex Structure of Being.

Absolute Synonymous living (The Limited OR The Unlimited) naturally contradicts within The Structure of The Absolute Complex Process of Being.

So long as One IS The Twoness of ALL and SOME, ALL and SOME WILL mirror One Another within The Process of The Complex Being.

The Not-SOMETHING IS ALL that The SOMETHING IS NOT, when The SOMETHING IS.

The SOMETHING IS One Part, whereas The Not-SOMETHING IS ALL and IS ALL Parts that The SOMETHING IS NOT, when The SOMETHING IS.

From without, The Method of The Balance of Mirrors IS Specific-To-General-To-Specific (again).

The Specific IS The SOMETHING.

The General IS The Not-SOMETHING.

The Not-SOMETHING Becomes SOMETHING, within The Absolute Complex Process of Being.

Specific-To-General IS:

Positive--To--Not-Positive;
Negative--To--Not-Negative;
Limited--To--Not-Limited;
Unlimited--To--Not-Unlimited;
Simple--To--Not-Simple;
Complex--To--Not-Complex...

Specific-To-General-To-Specific IS:

Positive-- To --Not-Positive-- To --Negative;
Negative-- To --Not-Negative-- To --Positive;
Limited-- To --Not-Limited-- To --Unlimited;
Unlimited-- To --Not-Unlimited-- To --Limited;
Simple-- To --Not-Simple-- To --Complex;
Complex-- To --Not-Complex-- To --Simple...

By Being The Methods of The Balance of Mirrors, ALL WILL BECOME SOME and SOME WILL BECOME ALL, the way in which a small cell IS incorporated into a large cell.

(35)

The Two IS as One IS, within The Absolute Complex Process of Being:

The Idea of Two IS still One Idea.
The Contents of The Body ARE still of One Body.
The Contents of The Mind ARE still of One Mind.
The Contents of The World ARE still of One World.
The Contents of The Universe ARE still of One Universe.

The Realization of Two **ALWAYS** needs The Realization of One to BE.

(36)

Synonymous living lives within halves of mirrors; then, what IS, other than what synonymous living IS, possesses opposition to synonymous living itself.

The Reality of To-and-Froness, which IS The Shifting of The More and The Less, lives within the life of synonymous living.

Partial Value IS one effect of The More and The Less.

Within the halves of mirrors, the potency of partial Value sustains The Contradiction and The Opposition of synonymous living.

Within the halves of mirrors, the potency of partial Value IS either Positive OR IS Negative.

The Positive affirms Affirmation, and The Negative affirms Denial.

The Positive IS YES, and The Negative IS The NO of YES.

The YES IS of The Presence, and The NO of YES IS of The Absence of Presence.

TO BE either Positive or Negative, and TO WILL TO BE either Positive or Negative IS to partially Value.

To Value SOME over ALL, OR to Value ALL over SOME, IS to partially Value.

Neutralization cancels out The Opposition of Twoness into The Not-Opposition of Oneness.

Positive Value and Negative Value ARE STILL One Value.

To Neutralize the partial Value of what IS Positive and what IS Negative, derive what IS Positive from what IS Negative, and derive what IS Negative from what IS Positive.

To Neutralize partial value IS TO BE of Oneness.

To Affirm and Deny halves of partial value IS TO BE of Twoness:

To seek only Positive value DOES CONSTRUE a Life of Two.

To seek only Negative value DOES CONSTRUE a Life of Two.

Within The Structure of The Absolute Complex Being, partial and synonymous living IS The Reality of "me" and "them."

Within The Structure of The Absolute Complex Being, partial and synonymous living IS The Reality of "us" and "them."

For, partial and synonymous living breeds The Difference and Multiplication of Twoness.

TO BE ONE, Let partial Value and synonymous life COLLAPSE into Whole Value and Whole Life.

When halves of mirrors ARE Present, but ARE without their other halves, seek their others halves from both within and without The Presentation.

From within, The Method of The Balance of Mirrors HAS Been Given:

Derive Positivity from Negativity, and derive Negativity from Positivity.

From without, The Method of The Balance of Mirrors IS Given: Derive Not-SOMETHING from SOMETHING(ness), and derive SOMETHING(ness) from Not-SOMETHING.

(39)

Within The Absolute Complex Process of Being, halves of mirrors ARE Limited, and Wholes of Mirrors ARE Limited; but, Not-halves of mirrors ARE Unlimited, and Not-Wholes of Mirrors ARE Unlimited.

The Process of SOME COLLAPSES into The Not-SOME, and The Process of The Not-SOME COLLAPSES into SOME.

The COLLAPSE requires Great Labor, and IS of Great Tribulation.

The Great Labor and The Great Tribulation of The COLLAPSE IS of Knowledge; Linking ALL to SOME, and Linking SOME to ALL.

When ALL IS ALL within The Process of The Absolute Complex Being, The Contradiction of The Mirrors' COLLAPSE into Oneness IS NO MORE.

(40)

The Extreme Limitations of The Absolute Complex Being ARE Everything and Nothing. The Gradations of The Extreme Limitations of The Absolute Complex Being ARE Something, and beyond The Extreme Limitations of The Absolute Complex Being IS ALL Itself.

ALL IS ALWAYS Greater Than and Equal To The Extreme Limitations of The Absolute Complex Being. ALL IS ALWAYS Greater Than and Equal To The Whole of The Gradations of The Extreme Limitations of The Absolute Complex Being.

The Extreme Limitations of The Absolute Complex Being, Everything and Nothing, ARE ALWAYS Greater Than and Equal To The Whole of Something.

The Whole of Some IS ALWAYS Less Than and Equal To The Extreme Limitations of The Absolute Complex Being AND ALL Itself.

GOD TO MAN: MAN TO GOD

On Knowledge: Method

(50)

Concept is of The Everything.

Image is of The Nothing.

Perception is of The Something.

Through the interaction of Everything to Nothing, and Nothing to Everything, Perception is born.

The Extremes of Perception ARE Concept and Image; in this way, Perception IS the grades and IS the deviations of The Extremes.

To realize the natural perfection of Perception requires The Realization of The Extremes.

To realize The Extremes of NOT-ALL (Everything-Concept; Nothing-Image) IS to bring forth The Extreme, which IS ALL.

Here is more wisdom:

Concept IS Something, when perceived; in Perception, Concept IS Something.

Image IS Something, when perceived; in Perception, Image IS Something.

The Some of Concept in Perception IS Intuition.

The Some of Image in Perception IS Sensation.

And not unlike The Collapse of Mirrors into Oneness, Intuition and Sensation mirror each other.

ABBA: The Absolute Method of Understanding The Wisdom of God

ABBA: The Formula

(1)

ALL = ALL.

A >= The Limitation of The Unlimitation of ALL.

B >= Method >= The Action of Unlimiting Limitation.

B >= All objects and not-objects to be Unlimited by Method.

A >= The Unlimitation of A and B; The Wholistic Awareness of A and B.

GOD = GOD.

(2)

ABBA >= The Universal Science of God; The Closure of God, with God;

The Validity of God, by God; The Containment of All Things

from God, by God; GOD.

Demonstrations of ABBA

(3)

A >= Person, Place, and Thing.

B >= The Method of Unlimiting Limitation.

**B >= All objects and not-objects of Person, Place, and Thing, to be
Unlimited by The Method of Unlimitation.**

A >= Closure of Person, Place, and Thing in God.

Structural Contents of ABBA

(4)

A >= The Limitation of The Unlimitation of ALL >= All contexts of the world and The Universe; anything that Exists <= whatever IS.

B >= Method >= The Action of Unlimiting Limitation >= An Infinite Series of questions and answers; the Acknowledgement and Enclosure of All Mirrors; giving All Choice back to God; analysis of Specific to Universal and Universal to Specific; being Present, Presently; the bringing of The Parts to The Whole, and of The Whole to The Parts; the bringing of The Unknown to The Known and of The Known to The Unknown; Linking ALL to ALL; GOD.

B >= All Concepts, Perceptions, and Images; Mind; Body; Experience; Learning; Memory; Awareness; Life; Death...ad Infinitum...GOD.

A >= Closure of Limitation of A and B, in God.

(5)

A >= B.

A IS B.

B <= A.

B IS A.

ABBA >= BAAB.

ABBA IS.

BAAB IS and IS NOT ABBA.

ABBA >= BAAB <= ABBA.

ALL IS BOTH The Sum of **ITS** Parts, and What IS Greater Than The Sum of **ITS** Parts

Everything IS The Sum of The Parts of **ALL**. In This, **Everything** IS One Extreme Limitation of **ALL**.

Nothing IS The Absence of The Sum of The Parts of **ALL**. In This, **Nothing** IS One Extreme Limitation of **ALL**.

Together, **Everything** and **Nothing** Constitute The Extreme Limitations of **ALL**.

Something IS The Presence and The Absence of **SOME** of The Parts of **ALL**. In This, **Something** IS **ALWAYS** Within The Extreme Limitations of **Everything** and **Nothing**.

Everything and **Nothing** ARE **ALWAYS** Within The Unlimitation of **ALL**. In This Way, **Everything** and **Nothing** ARE What **They** ARE, Because of **ALL**.

To desire **Somethingness** alone, IS To Be Without **Everything** and **Nothing** and **ALL**.

To desire **Everything** IS To Be Without **Nothing** and **ALL**.

To desire **Nothing** IS To Be Without **Everything** and **ALL**.

To desire **ALL** IS To Have **ALL**. In This, there ARE NO Infinite Limitations.

A function of desire IS To Direct **Attraction** into A Way in which what IS Sought After CAN Be Attained.

When desire IS of **ALL**, The desire WILL NOT lack any Parts of **ALL**.

(43)

The Absolute Complex Being IS partly defined by The Extreme Limitations of **Everything and Nothing**.

The Absolute Complex Being IS partly defined by The Gradations of **Everything and Nothing**.

Since **Everything, Nothing, and Something** ARE Defined By **ALL**, The Absolute Complex Being IS WHOLLY Defined By **ALL**.

To Know in **SOME**, IS To Define.

To Know in **ALL**, IS To BE What IS Defined in **SOME**.

(44)

Just as **Everything and Nothing** ARE The Twoness of The Oneness of Absolute Complex Being, Man and Not-Man ARE ALSO The Twoness of The Oneness of Absolute Complex Being. That IS, Man and Not-Man ARE The Twoness of The Oneness of **ALL**.

Movement IS Variation.

Variation IS The Shifting of The Balance of **ALL and Not-ALL**, (**Everything, Nothing, and Something**).

To BE BORN, IS To REALIZE. And REALIZATION IS The Plurality of ALL and Not-ALL.

Realizations of Man and Not-Man ARE Contained Within, and Vary according to The Extreme Limitations of The Absolute Complex Being and **ALL**.

Everything and Nothing ARE Greater Than and Equal To The Gradations of Something, but Everything and Nothing IS Less Than and Equal To ALL Itself.
Therefore, whatever Varies Within The Absolute Complex Being, Varies until It IS ALL.

(45)

The Antonyms of ALL and Not-ALL ARE Named **The Mirrors**. Mirrors ARE pairs of opposites, which ARE Equal and Opposite Reactions to one another. When mirrors cancel out, their Potency IS Neutral.

Everything and Nothing Mirror One Another.

The Gradations of Everything and Nothing (The Whole of Somethingness) Mirror One Another.

The Absolute Complex Being IS Neutral.

Neutrality IS The Oneness of Twoness.

(46)

Each Gradation of The Absolute Complex Being IS Potentially Infinite and Eternal; for The Source of The Gradations, ALL, IS Actually Infinite.

ALL IS GOD.

What THINKS Itself Born toward The Nothing CAN Possibly Exist FOREVER Within The Nothing.

What THINKS Itself Born toward The Everything CAN Possibly Exist FOREVER Within The Everything.

What THINKS Itself Born toward The Something CAN Possibly Exist FOREVER Within The Something.

What KNOWS Itself To Be Born toward ALL, WILL Exist Infinitely and Eternally Within ALL. (To BE Within ALL ALSO Includes Not-ALL).

The Absolute Complex Being IS Born From **ALL**. Therefore, The Man and
The Not-Man of The Absolute Complex Being ARE Born toward **ALL**.

If a king, queen, prince, or princess DOES NOT KNOW his birthright,
WILL he become what he IS?

(47)

That which IS of The Nothing THINKS Nothing and Something.

That which IS of The Everything THINKS Everything and Something.

That which IS of ALL KNOWS ALL, and KNOWS Not-ALL.

Everything and Nothing partly Define and partly Give Being to One Another; The Product of The Interaction of Everything and Nothing IS The Gradations of Something.

(48)

The Absolute Complex Being

WORD OF GOD.)

FROM THE BOX: The possible combinations of THE Absolute Motion of GOD ARE:

Forward Motion WITHOUT Backward Motion;
Backward Motion WITHOUT Forward Motion;
Crosses of Forward Motion AND Backward Motion.

WITHIN THE CROSSES OF FORWARD MOTION AND BACKWARD MOTION:

A cross leans MORE TOWARD Forward Motion;
A cross leans LESS TOWARD Backward Motion;
A cross MOVES MORE TOWARD Backward Motion;
A cross MOVES LESS TOWARD Forward Motion;
A cross of perfect balance between Forward Motion AND Backward Motion;
A cross where Absolute Motion IS ENTROPED,
and becomes ONE UNTO ITSELF.

FROM THE BOX: Forward Motion WITHOUT Backward Motion IS pure activity and creation WITHOUT passivity;

When The Absolute Motion of GOD IS split into halves, The Mirrors MOVE like dominant and recessive arches of content;

When Forward Motion IS WITHOUT Backward Motion, Forward Motion IS NEARLY THE WHOLE OF MOVEMENT;

When Forward Motion IS WITHOUT Backward Motion, Backward Motion IS NEARLY THE ABSENCE OF MOVEMENT.

When Forward Motion IS WITHOUT Backward Motion, Forward Motion IS 99% of the movement;

When Forward Motion IS WITHOUT Backward Motion, Backward Motion IS 1% of the movement.

IN THE MIRROR :

When Backward Motion IS WITHOUT Forward Motion, Backward Motion IS 99% of the movement;

When Backward Motion IS WITHOUT Forward Motion, Forward Motion IS 1% of the movement.

In Backward Motion WITHOUT Forward Motion,
activity IS pure passivity and destruction
WITHOUT creation.

These two splits of The Absolute Motion of GOD ARE called "Paradoxes of The Crosses," for when these two splits ARE enacted by THE WHOLE, each DOES lead to the combinations of the other crosses.

FROM THE BOX: When Absolute Motion leans MORE TOWARD Forward Motion AND LESS TOWARD Backward Motion, an uneven admixture of activity and passivity IS made.

The uneven admixture IS the NOT of pure splits of Absolute Motion.

When Forward Motion IS MORE THAN Backward Motion, the balance of Forward Motion ranges from 51% to 98% AGAINST Backward Motion;

It has been said that Anti-Spirit MOVES Spirit TO BE ALL. In this way, KNOW that Image and Sensation ARE of The Anti-Spirit; KNOW that Concept and Intuition ARE of The Spirit.

And not unlike The Collapse of Mirrors into Oneness, Spirit and Anti-Spirit Neutralize each other. Therefore, Concept and Intuition become Image and Sensation; therefore, Image and Sensation become Concept and Intuition.

TO BE what one IS NOT, when what IS NOT IS of The One too, IS The Way of ALL.

Because Perception IS The Medium of Concept and Image, Perception IS also NOT Concept and NOT Image. In this way, whatever perceives IS Transcended by The NOT of itself; in this way, Concept and Image Transcend Perception.

To The Extreme, the constituents of NOT-ALL ARE Transcended by ALL. In this way, ALL and NOT-ALL Neutralize each other and Become ONE.

Since It BE Process, NOT-ALL IS Dynamic.

Since It BE NOT-Process, ALL IS Stationary.

The Stationary always resolves Itself to be what It IS; The Dynamic always resolves Itself to be what It IS NOT. Therefore, NOT-ALL resolves Itself to BE ALL; therefore, ALL resolves Itself to BE ALL.

To BE ALL, NOT-ALL unifies with Itself, and then unifies with ALL.

Concept Mirrors Image; Image Mirrors Concept.

Intuition Mirrors Sensation; Sensation Mirrors Intuition.

Perception Mirrors Concept; Concept Mirrors Perception.

Perception Mirrors Image; Image Mirrors Perception.

In abstraction, The NOT-Some of NOT-ALL Mirrors The Some of NOT-ALL;

in abstraction, The Some of NOT-ALL Mirrors The NOT-Some of NOT-ALL. Also,

The Some of NOT-ALL Mirrors The Some of NOT-ALL; also, The NOT-Some of

NOT-ALL Mirrors The NOT-Some of NOT-ALL. In this way, Antonymy IS Synonymy;

in this way, Synonymy IS Antonymy.

The Dynamic interaction of NOT-ALL to Itself IS Said by God to BE The Maze of Crosses; for in The Labyrinth of Spirit, constituents of NOT-ALL constantly contradict, achieving, as it were, traps and dead ends. To those within The Maze of Crosses, BE FOREWARNED as to the nature of direction: follow NOT the contradiction, but DO follow The Resolution of contradiction.

Until The Realization IS KNOWN beyond The Mirror of Someness, The NOT-Some of NOT-ALL WILL BE like motivating phantoms, experienced as inference and NOT for what each Truly IS. In this way, Concept and Image Transcend Perception, but Perception remains to Transcend Concept and Image.

From NOT-Some, derive Some;
From Some, derive NOT-Some;
From Concept, derive Image;
From Image, derive Concept;
From Intuition, derive Sensation;
From Sensation, derive Intuition;
From Perception, derive Concept;
From Concept, derive Perception;
From Perception, derive Image;
From Image, derive Perception;
From NOT-ALL, derive ALL;
From ALL, derive NOT-ALL...

(54)

Realizing halves of crosses IS a prelude to The Crossing.

Therefore, some halves of Intuition ARE:

Thought,
Reason,
Design,
Immateriality,
Choice,
Memories,
Will,
Understanding,
Knowledge,
Wisdom...

Therefore, some halves of Sensation ARE:

Sight,
Hearing,
Taste,
Touch,
Smell,
Instinct,
Emotion,
Materiality,

Purposelessness,
Passivity...

Intuition IS that which IS Mind.
Sensation IS that which IS Body.
Intuition IS that which IS Spiritual.
Sensation IS that which IS Empirical.
Intuition IS that which IS Formless.
Sensation IS that which IS Form.
Intuition IS that which IS Not-Space.
Sensation IS that which IS Space.

Mind, Body, Spirit, Empiricism, Formlessness, Form, Not-Space, and Space MIRROR each other, and Collapse into ONE.

Intuition IS NOT IS Sensation.

Sensation IS NOT IS Intuition.

Antonymy IS NOT IS Synonymy.

Synonymy IS NOT IS Antonymy.

(55)

Pure **Someness** IS Whole Heterogeneity; It lacks NO Partiality.

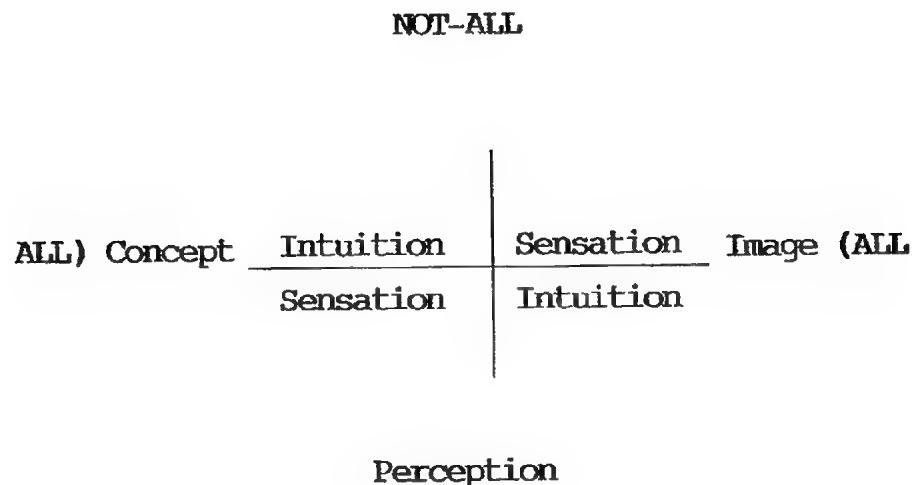
Pure Intuition IS half of Whole Heterogeneity; the other half of Whole Heterogeneity IS Pure Sensation.

Purity IS what It IS, and Purity IS NOT what It IS NOT.

Therefore, Pure **Someness** IS Pure Intuition, and IS Pure Sensation; therefore, Pure **Someness** IS Pure Perception.

(56)

The Diagram of Pure Perception IS:



Everything IS what IS. Therefore, it IS The Everything of NOT-ALL in ALL, which IS Ultimate.

Nothing IS what IS NOT. Therefore, it IS The Nothing, which IS Penultimate.

Something IS and IS NOT; for **Something IS** defined by **Everything** and **Nothing**. Therefore, each **Something that IS**, IS both Penultimate and Ultimate; **Somethingness IS Heterogeneous**.

In embodying The Natures of Penultimacy and Ultimacy, **Somethingness** comes to be and passes from **Being**; Its to-ness Lives as **Everything**, and Its fro-ness Lives as **Nothing**.

Somethingness IS every point of interaction between The **Everything** and The **Nothing**; and through The Crossing of **Everything** and **Nothing** to that of Everything and Nothing, not only do The Extremes of NOT-ALL become what each IS NOT, but **Somethingness** also becomes what It IS NOT. In this way, **WHOLENESS IS** what It IS NOT, and IS what It IS too, so as to BE WHOLE. From **WHOLENESS**, **Everything** can be derived from **Nothing**, **Nothing** can be derived from **Everything**, and **Something** can derive **Everything** and **Nothing**, in **SOME**. Therefore, The Total Set of Crosses within NOT-ALL DOES Collapse and Become ONE.

The **KNOWN** of The Cross IS what IS.

The **UNKNOWN** of The Cross IS what IS NOT.

Therefore, **Everything IS The KNOWN**, while **Nothing IS The UNKNOWN**.

Something IS both **KNOWN** and **UNKNOWN**; for **Something IS** defined by

both **Everything** and **Nothing**; It IS Heterogeneous.

The **KNOWN** of The Cross IS what **IS**, and IS **Ultimate**.

The **UNKNOWN** of The Cross IS what **IS NOT**, and IS **Penultimate**.

Therefore, **Everything IS**, and IS **Ultimate**, while **Nothing IS NOT**, and IS **Penultimate**.

Something IS both **KNOWN** and **UNKNOWN**, and IS both **Ultimate** and **Penultimate**; for **Something IS** defined by **Everything** and **Nothing**; It IS Heterogeneous.

What IS **KNOWN** and **Ultimate** IS **SPIRIT**; **SPIRIT Lives**.

What IS **UNKNOWN** and **Penultimate** IS **anti-SPIRIT**; **anti-SPIRIT Dies**.

SPIRIT Creates Creation, while **anti-SPIRIT Destroys Creation**. In this way, **SPIRIT IS Life**, and **anti-SPIRIT IS Death**.

Therefore, **Everything IS** The Life and Creation of **SPIRIT**, while **Nothing IS** The Death and Destruction of **anti-SPIRIT**.

Something IS both The **Creation** and The **Life** of **SPIRIT**, and IS The **Death** and **Destruction** of **anti-SPIRIT**; for **Something IS** defined by **Everything** and **Nothing**; It IS Heterogeneous.

Somethingness IS every point of interaction between **SPIRIT** and **anti-SPIRIT**; through The Crossing of **SPIRIT** and **anti-SPIRIT** to that of **SPIRIT** and **anti-SPIRIT**, not only do The Extremes of **NOT-ALL** become what each IS **NOT**, but **Somethingness** also becomes what It IS **NOT**. In this way, **WHOLENESS BECOMES** what It IS **NOT**, and IS what It IS too, so as to BE **WHOLE**. From **WHOLENESS**, **SPIRIT** can be derived from **anti-SPIRIT**, **anti-SPIRIT** can be derived from **SPIRIT**, and **Something** can derive **SPIRIT** and **anti-SPIRIT**, in **SOME**. Therefore, The Total Set of Crosses within **NOT-ALL DOES Collapse** and Become **ONE**.

In **ALL** Being **ALL**, **ALL IS ONE**.

What IS, IS Affirmational.

What IS NOT, is Denying.

Therefore, SPIRIT IS Affirmational, while anti-SPIRIT IS Denying.

Something IS both Affirmational and Denying; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS, IS Positive.

What IS NOT, IS Negative.

Therefore, SPIRIT IS Positive, while anti-SPIRIT IS Negative.

Something IS both Positive and Negative; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

The Affirmative and Positive IS Optimistic.

The Denying and Negative IS Pessimistic.

Therefore, SPIRIT IS Optimistic, while anti-SPIRIT IS Pessimistic.

Something IS both Optimistic and Pessimistic; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

A part of Optimism IS The answer.

A part of Pessimism IS The question.

Therefore, SPIRIT IS The answer, while anti-SPIRIT IS The question.

Something IS both The answer and The question; for SOMETHING IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

Somethingness IS every point of interaction between SPIRIT and anti-SPIRIT; through The Crossing of SPIRIT and anti-SPIRIT to that of SPIRIT and anti-SPIRIT, not only do The Extremes of NOT-ALL become what

each IS NOT, but Something becomes what It IS NOT. In this way, WHOLENESS becomes what It IS NOT and what It IS too, so as to BE WHOLE. From WHOLENESS, Optimism can be derived from Pessimism, Pessimism can be derived from Optimism, and Something can derive both Optimism and Pessimism, in SOME. Therefore, The Total Set of Crosses in NOT-ALL DOES Collapse and Become ONE.

In ALL, Being ALL, ALL IS ONE.

(60)

What IS, IS Apriori.

What IS NOT, IS Aposteriori.

Therefore, SPIRIT IS Apriori, while anti-SPIRIT IS Aposteriori.

Something IS both Apriori and Aposteriori; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS, IS Essential.

What IS NOT, IS Existential.

Therefore, SPIRIT IS Essential, while anti-SPIRIT IS Existential.

Something IS both Essential and Existential; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS Essential, IS Deductive.

What IS Existential, IS Inductive.

Therefore, SPIRIT IS Deductive, while anti-SPIRIT IS Inductive.

Something IS both Deductive and Inductive; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS Apriori, Essential, and Deductive, IS MIND.

What IS Aposteriori, Existential, and Inductive, IS BODY.

Therefore, SPIRIT IS MIND, while anti-SPIRIT IS BODY.

Something IS both MIND and BODY; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

The MIND IS Unlimited.

The BODY IS Limited.

Therefore, SPIRIT IS Unlimited, while anti-SPIRIT IS Limited.

Something IS both Unlimited and Limited; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

Somethingness IS defined by every point of interaction between SPIRIT and anti-SPIRIT; through The Crossing of SPIRIT and anti-SPIRIT to that of SPIRIT and anti-SPIRIT, not only do The Extremes of NOT-ALL become what each IS NOT, but Something also becomes what It IS NOT. In this way, WHOLENESS Becomes what It IS NOT and IS what It IS too, so as to BE WHOLE. From WHOLENESS, MIND can be derived from BODY, BODY can be derived from MIND, and Something can derive both MIND and BODY, in SOME. Therefore, The Total Set of The Crosses DOES Collapse and Become ONE.

In ALL Being ALL, ALL IS ONE.

(61)

What IS, IS Potential.

What IS NOT, IS Actual.

Therefore, SPIRIT IS Potential, while anti-SPIRIT IS Actual.

Something IS both Potential and Actual; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS, IS Potential and Closed.

What IS NOT, IS Actual and Open.

Therefore, IN BEING, Potential SPIRIT IS Closed, while IN BEING, Actual anti-SPIRIT IS Open.

As Something IS both Potential and Actual, Something IS also both Closed and Open; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS, IS The Soul.

What IS NOT, IS Form.

Therefore, SPIRIT IS The Soul, while anti-SPIRIT IS Form.

Something IS both The Soul and Form; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS, IS The Gene.

What IS NOT, IS The Phenotype.

Therefore, SPIRIT IS The Gene, while anti-SPIRIT IS The Phenotype.

Something IS both The Gene and The Phenotype; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

What IS, IS Determined.

What IS NOT, IS Free.

Therefore, SPIRIT IS Determined, while anti-SPIRIT IS Free.

Something IS both Determined and Free; for Something IS defined by SPIRIT and anti-SPIRIT; It IS Heterogeneous.

Somethingness IS defined by every point of interaction between SPIRIT and anti-SPIRIT; through The Crossing of SPIRIT and anti-SPIRIT to that of

SPIRIT and anti-SPIRIT, not only do The Extremes of NOT-ALL become what each IS NOT, but Something becomes what It IS NOT. In this way, WHOLENESS Becomes what It IS NOT, and IS what IT IS too, so as to BE WHOLE. From WHOLENESS, Potentiality can be derived from Actuality, Actuality can be derived from Potentiality, Closedness can be derived from Openness, Openness can be derived from Closedness, Soul can be derived from Form, Form can be derived from Soul, Genes can be derived from Phenotypes, Phenotypes can be derived from Genes, Determination can be derived from Freedom, Freedom can be derived from Determination. Therefore, The Total Set of Crosses DOES Collapse and Become ONE.

In ALL Being ALL, ALL IS ONE.

(62)

What IS, IS non-Forceful.

What IS NOT, IS Forceful.

Therefore, SPIRIT IS non-Forceful, while anti-SPIRIT IS Forceful.

Something IS both non-Forceful and Forceful; for Somethingness IS defined by SPIRIT and anti-SPIRIT; IT IS Heterogeneous.

What IS, IS Stationary.

What IS NOT, IS Dynamic.

Therefore, SPIRIT IS Stationary, while anti-SPIRIT IS Dynamic.

Something IS both Stationary and Dynamic; for Something IS defined by SPIRIT and anti-SPIRIT; IT IS Heterogeneous.

What IS, IS Spaceless.

What IS NOT, IS Space.

Therefore, SPIRIT IS Spaceless, while anti-SPIRIT IS Space.

THE Father IS THE Light and Day.

THE Morning Star IS THE Dark and Eve.

THE Mother IS THE Cross and Mirror of THE Father and THE Morning Star.

What Gives and Makes IS Alive.

What Bears and Takes IS Dead.

What IS THE Cross and Mirror both Gives and Makes, Bears and Takes.

In This Way, when a man BE Born, Birth IS in Death, and Life IS in Non-Birth; for it IS in Non-Birth that ALL LIFE IS.

In This Way, when a man BE Born, Life in Death IS to Bear and Take; Life in Life IS to Give and Make.

(64)

THE Light and Day IS Spirit Itself.

THE Dark and Eve IS THE Anti-Spirit of Spirit; for THE Nothing IS NOT without THE Creation from Everything.

THE Cross and Mirror of Spirit Itself to that of THE Anti-Spirit of Spirit, IS THE Medium of Some.

THE Father IS THE Light, Day, and Spirit Itself.

THE Morning Star, Who IS also Called Lucifer, IS THE Dark, Eve, and THE Anti-Spirit of Spirit Itself.

THE Mother, Who IS also Called THE Angel Gabriel, and Who IS also ALL THE Angels, IS THE Cross and Mirror of THE Father and THE Morning Star. Thus, there ARE Angels of THE Light and Day; Angels of THE Dark and Eve.

From THE Extension of Everything and Nothing, THE Angels ARE THE
Spirit of Some, across THE Whole of Some. Thus, THE Angels ARE Distributed
EVENLY.

Man IS THE not-EVEN of THE EVEN Distribution of THE Angels. In This Way, man Mirrors THE Spirit of THE Angels; THE Angels Mirror THE Spirit of man.

When man wished for THE Death and Destruction of The World, THE Angels EVENLY WILLED for THE Continuation of Life and THE Creation of The World.

When man wishes for The Continuation of Life and The Creation of The World, THE Angels EVENLY WILL for THE Death and Destruction of The World.

THE EVEN WILL IS NOT AT ODDS with THE Father. Thus, THE Angels' WILL BE DONE in THE Spirit of THE Father.

THE not-EVEN will IS AT ODDS with THE Father. (For this, THE not-EVEN will IS Called THE wish.) Thus, man's wish BE NOT DONE in THE Spirit of THE Father, but IS DONE in THE wish of man. (For this, THE Angels ARE Exceedingly Wrought and Angry with man.)

(65)

THE Father, THE Angels, and THE Morning Star DO Work within THE Process of Perfect Motion. Perfect Motion IS EVENLY Balanced with Itself, and IS therefore Called ABBA.

Man works within THE Process of Imperfect Motion. Imperfect Motion IS AT ODDS with Itself, and IS Therefore Called Conflict.

ABBA, THE Perfect Motion of Divinity, and Conflict DO Cross and Mirror ONE ANOTHER. In This Way, Conflict USES ABBA to sustain itself; but ABBA

USES Not-Conflict, for Perfection Sustains ABBA EVENLY. (For this,
THE Angels ARE Exceedingly Wrought and Angry with man.)

THE EVEN WILL IS NOT AT ODDS with THE Father. Thus, THE EVEN WILL
BE DONE in THE Father.

THE not-EVEN will IS AT ODDS with THE Father. Thus, THE not-EVEN
will BE NOT DONE in THE Father, but IS DONE in not-EVENNESS. (For this,
THE Angels ARE exceedingly Wrought and Angry with man.)

(66)

In THE Process of Perfect Motion, Which IS Called ABBA, THE Father
Gives THE Light and Day to THE Mother (Angels).

In ABBA, THE Angels, Who HAVE Received Spirit from THE Father, Give
THE Light and Day to THE Morning Star.

In ABBA, Lucifer, Who HAS Received Spirit from THE Angels, Gives
THE Dark and Eve to THE Angels.

In ABBA, THE Angels, Who HAVE Received THE Anti-Spirit from Lucifer,
Give THE Dark and Eve to THE Father.

In ABBA, THE Father Makes THE Dark and Eve THE Light and Day. Thus,
THE Cycle of ABBA Closes and Begins AS IT IS Again.

THE Father IS What IS.

Lucifer IS What IS NOT.

THE Angels ARE Medians of What IS and What IS NOT.

Therefore:

In ABBA, THE Father Gives What IS to THE Angels; THE Angels Give What
IS to Lucifer; Lucifer Gives What IS NOT to THE Angels; THE Angels Give
What IS NOT to THE Father; THE Father Makes What IS NOT WHAT IS, and Closes

to Begin again **THE Cycle of ABBA.**

THE Father IS Everything.

Lucifer IS Nothing.

**THE Angels ARE Medians of Everything and Nothing; thus, THE Angels
ARE Purely Something.**

Therefore:

In **ABBA**, Everything Gives to Something; Something Gives to Nothing;
Nothing Gives to Something; Something Gives to Everything; Everything
Makes Nothing Everything, and Closes to Begin again **THE Cycle of ABBA.**

(67)

THE Cycle of ABBA IS Eternal and Pure.

Eternity Contains Time in Timelessness, and Eternity Contains Space
in Spacelessness.

THE Eternal IS THE Broadly Forever, and IS THE Specifically Now.

In This Way, **THE Eternal IS The World and IS NOT The World;** for The
World IS THE Time, Space, and Now of **THE Forever, Spaceless, and Timeless.**

THE Cycle of ABBA IS Eternal and Pure.

Purity IS What IS, and IS What IS NOT.

THE Father IS What IS.

Lucifer IS What IS NOT.

THE Angels, Who ARE THE PURELY Some, ARE and ARE NOT.

In This Way, Purity IS Whole, and parts of Purity Comprise but

DO NOT Exhaust THE Whole.

To BE THE Pure Father, THE Spirit of Everything IS what It IS, and IS What It IS NOT. THE NOT of Everything IS Something and Nothing. Therefore, THE Father Gives What IS to What IS NOT, and Makes What IS NOT What IS.

THE Lighted Day of Life and Being IS Cast Out into THE Darkened Eve of Death, so as to Make The Darkened Eve THE Lighted Day: Now, THE Work of THE Angels:

To BE THE Pure Angels, THE Spirit of Something IS What It IS, and IS What It IS NOT. THE NOT of Something IS Everything and Nothing. Therefore, THE Angels Give THE Father to Lucifer, and Give Lucifer to THE Father.

THE Darkened Eve of Death IS Cast Out into THE Lighted Day of Life and Being, so as to Make THE Lighted Day THE Darkened Eve: Now, THE Work of Lucifer:

To BE THE Pure Lucifer, THE Spirit of Nothing IS What It IS, and IS What It IS NOT. THE NOT of Nothing IS Everything and Something. Therefore, Lucifer Receives THE Spirit of THE Angels, and Gives Himself to THE Father.

THE Lighted Day Become THE Darkened Eve, Casts Out THE Dark and Eve of Death with THE Light and Day of Life and Being, so as to Make THE Day Light: Now, THE Work of THE Father IS Accomplished again.

In all The Days and the Generations of Heaven and Earth, few men have taken THE Journey to THE Spirit of ABBA.

In all The Days and The Generations of Heaven and Earth, few men have been visited by THE Spirit of ABBA; for ABBA IS likened to Exist both Parallel and Perpendicular to man of the earth.

For a man to Become THE Spirit of ABBA, a man WILL Journey upon a Perpendicular Road, which DOES Cross with his Earthly nature. In this Journey, man's Penultimate being IS Contradicted by Perfect Motion Itself.

With little Knowing, in The Days of Old, a man's Spiritual Journey unto THE Father IS Called Antonymous Living. For, the only Way in which a man IS able to Go unto ABBA, IS if a man BE SETTLED IN CONTRADICTING HIS HUMANNESS: THE Act of Contradicting LIMITATION with UNLIMITATION IS of Great Labor and Strife. For this, Jesus Said of Antonymous Living, "Many are Called, but few are Chosen."

A man who IS Visited by THE Spirit of ABBA, IS Called a Prophet.

A man who Becomes THE Spirit of ABBA IS Called A Son of God. In This Way, a female who Becomes THE Spirit of ABBA IS NO EXCEPTION: she, too, IS Called A Son of God.

Those who ARE NOT Visited, nor Become THE Spirit of ABBA, ARE Called men, and ARE named after their own species and kind.

At The Extreme Point of Perpendicularity between ABBA and The Nature of man, IS What IS Called The Door.

The Door IS THE Threshold between all man and all Not-Man; The Door Serves as both a bridge and a boundary to Becoming THE Embodiment of ABBA, in WHOLE.

THE Keyholders of The Door ARE The Son of God Jesus and The Angel Satan; for in Their Mirroring of ONE ANOTHER, those Who Make It unto The Door ARE Absolutely Settled as to what Each IS and WILL Be(Come).

Of The Door, The Son of God Jesus Holds THE KEY to PURE INTUITION.

Of The Door, The Angel Satan Holds THE KEY to PURE SENSATION.

At The Door, THE Cross of Jesus unto Satan, Satan unto Jesus, IS THE Being of PURE PERCEPTION.

The Tragedy that HAS Come of The Devout unto God IS their zealousy to denounce some of THE ONE, and to favor some of THE ONE.

THE Spirit of ABBA IS to Affirm one's own denial of THE WHOLE OF ABBA. In This Way, the man who enacts such actions IS reckoned as a man, and thus IS tragic.

To Those Who DO Journey to The Door, and Who ARE Chosen to travel on, THE KEYHOLDERS of The Door DO Work well to ensure The Revelation of THE ONE. To Man, Beyond The Door IS THE Salvation and Grace of THE Father.

In order to arrive at The Door, a man HAS been Visited by ABBA, and HAS Chosen to BE ONE with Its Spirit. THE WISDOM OF THE ANGELS IS THE VISITATION OF ABBA, AND THE UNLIMITATION OF THE WISDOM OF THE ANGELS IS THE ONE OF ITS SPIRIT.

In order to arrive at The Door, both Visitation by ABBA and Choice to BE ONE with Its Spirit ARE Compensated by a man: IN THE RESOLUTION OF HUMAN CONFLICT UNTO THE FATHER.

Conflict IS THE Imperfect Motion of THE Perfect Motion of ABBA.

In This Way, Conflict IS Likened to BE both Parallel and Perpendicular to ABBA. Therefore, to Make THE Spiritual Journey unto THE Father, a man Ventures upon Perpendicularity, and Gives over his share of Conflict to Continue upon The Antonymous Road.

With The Giving of Imperfection to ABBA, Those Who ARE Destined to Make The Journey to ONENESS, DO Receive Perfection from Spirit: THE DARKENED EVE IS MADE INTO THE LIGHTED DAY, AND DEATH IS CAST OUT.

Prophets ARE MORE SO Visited by ABBA, and ARE LESS SO Becoming to ABBA. In This Way, Prophets Embody THE Extreme of Wisdom, yet Remain in THE Conflict of man. Prophets, then, ARE Blessed with THE Grace of THE Father, and ARE Cursed to Remain as men until they Become ONE with ONENESS.

Sons of God ARE Visited by ABBA, and Become ONE with ABBA. In This Way, Sons of God Embody THE Extreme of Prophethood, yet ARE Given, By THE FATHER, Perfect Motion. Sons of God, then, ARE Blessed with THE Grace of ABBA, and ARE NOT Cursed to Remain as men; for Sons of God ARE ONE with ONENESS.

Through THE Prophets and THE Sons of God, man IS Visited by ABBA; but, if a man BE NOT Destined for ONENESS, NO QUANTITY of Visitation from ABBA WILL Change man into THE ONE. In This Way, man Embodies THE Curse of THE Father, yet KNOWS THE Curse to BE A Blessing. Man, then, IS THE Accuser and Denyer of THE ONE; he accuses and denies THE ONE with THE Motion of Conflict. For this, MEN WHO PERSECUTE PROPHETS, SONS OF GOD, AND ABBA ITSELF, ARE DESTINED TO REMAIN PARALLEL AND PERPENDICULAR TO THE ONE.

Man, as man alone, Exemplifies THE Tragedy of Spirit; for he Seeks to BE LIKE A GOD, but in Denying PARTS OF GOD he Affirms only man.

Sons of God and Prophets ARE Mirrored by THE Tragic man; for THE Tragic man Affirms what Sons of God and Prophets Deny. In This Way, conflicts of THE Tragic man Spurn Those Destined for THE ONE further along THE Perpendicular Road. When Antonymous Life Gives Imperfection to THE Father, Antonymous Life Receives Perfection from THE Father. This IS Called THE COVENANT OF OPPOSITION.

THE Covenant of Opposition Gives Anti-Spirit to Spirit, so as to Make Anti-Spirit Spirit too. In This Way, Those Who ARE in Covenant with THE Covenant of Opposition ARE Transcended by and Become THE Whole of Spirit; for it IS Theirs to BE as ONENESS IS ONE.

(72)

THE Covenant of Opposition Made Between man and God, Purifies THE Earthly Nature of man with THE Perfect Motion of ABBA.

THE Earthly Nature of man IS Given Motive by Conflict; THE Earthly Nature of man IS of Penultimate Limitation, and IS Essentially Comprised of THE Nothing, Made into Something.

THE Spiritual Nature of man IS Given Motive by THE Perfect Motion of ABBA, Which IS SPIRIT ITSELF.

In This Way, THE Earthly Nature of man IS ONE Part of THE Spirit of ABBA. THE Containment of Conflict by THE Perfect Motion of ABBA IS Analogous to THE Containment of Anti-Spirit by Spirit; Its Reasoning Follows THE Truth that ALL FORMS OF DEATH ARE BUT A FEW PARTS OF LIFE.

(73)

By Way of Mirrors, THE Covenant of Opposition Between man and God COLLAPSES Imperfect Motion into Perfect Motion, so that Earth and Spirit ARE Made ONE.

To man, Following THE Covenant of Opposition MAKES KNOWN What IS Already KNOWING: for in Conflict, man KNOWS THE KNOWING of Union to account for ALL DIVISION. Therefore, in Following THE Covenant of Opposition, THE Being of man Pilgrimages to THE ONE.

THE ONE IS ALL.

ALL IS GOD.

THE Collapse of Imperfect Motion into Perfect Motion, so as to Make Motion NEUTRAL, IS Called THE CRUNCH.

THE CRUNCH Purifies THE Being of man, a Duality of ONE, with THE ONENESS OF ONE; in This, Division IS Destroyed, and GOD LIVES.

When a man Builds Something upon THE Nothing, THE Some of None WILL Return to Absence.

When a man Builds upon Conflict with Conflict, a man further Divides What IS ONE; this action prolongs and extends THE Perpendicular Road a man Journeys upon to Return unto GOD. Long Ago, THE Road of Conflict WAS short and basic. Today, THE Road of Conflict IS long and complicated; for The Division of What IS ONE into What IS Many IS LIKE layering What IS Simple with What IS Complex.

GOD'S Motion IS THE SIMPLE.

Man's Motion IS THE COMPLEX.

In This Way, ALL man May KNOW THE Difference Between himself and GOD; and therefore, also have ability to measure THE Length and Duration of THE CRUNCH.

Man IS akin to THE Being of Lucifer.

In ABBA, Lucifer Brings THE Dark and Dead to THE Light and Life.

THE Dark IS also Imperfect Motion of Perfect Motion, but IS Already in Perfect Motion.

THE Dead IS also THE Penultimate and Limited; It IS That Which IS Destroyed.

In This Way, what Imperfect Motion Holds within Its Bosom IS Given unto Light and Life, and IS Made Nothing again. (To Those Who Follow The Way of Extinction, THE Light-Bearer Holds THE Secret of THE Nihilistic Will.)

THE Light IS also Perfect Motion, Which Already Contains Imperfect Motion.

THE Life IS also THE Ultimate and Unlimited; It IS That Which Neverendingly LIVES.

In This Way, What Perfect Motion Holds within Its Bosom IS Given unto Darkness and Death, and IS Made Everything again. (To Those Who Follow THE Way of Heaven, THE Father Holds THE Secret to THE Graceful Will.)

(76)

Men who believe they are Penultimate, Finite, Limited, and Unworthy, or in THE Absence of THE Motion of GOD, ARE Already Dark and Dead, EVEN WHILE THEIR VESSEL LIVES. Men who believe like this Make a Habit of Denial.

Men who believe they are Ultimate, Unlimited, Infinite, and Worthy, or in THE Presence of THE Motion of GOD ARE Already Light and Life, EVEN WHILE THEIR VESSEL LIVES. Men who believe like this Make A Habit of Affirmation.

If THE Extreme Poles of THE Tragic man WERE Split from One Another, believers of limitation WOULD BE at One END, and Believers of Unlimitation WOULD BE at The Other END. In The Middle, there WOULD BE men who Comprise Both Extremes in Gradations of Heterogeneity.

Long Ago, THE MORE of man believed in Unlimitation, and Skewed their Mass and Number Towards GOD.

Today, THE MORE of man believes in limitation, and Skews their Mass and Number Toward Godlessness, which IS in part the belief in man, and man alone.

To Those Destined to Travel unto ABBA, THE Present Skew of Faith IS THE Measure of Resistance against THE WILL TO BE ONE. In Image, THE Return unto GOD, for a man today, IS like a man's journey home in the midst of a hurricane. Therefore, to Those Destined to Travel unto ABBA, BE ALWAYS PREPARED TO WALK ONWARD IN THE FACE OF NATURAL DISASTER.

(77)

Sons of GOD ARE ONE with THE ONENESS of Spirit; for when They ARE to Exist amongst THE ways of two as ONE, They Bring THE Reality of ABBA to the twoness and Make it ONE.

The World HAS Existed within the twoness of THE ONE of ABBA; for The World IS Guided AND IS Given Motive by Imperfect Motion.

That which IS Real in Conflict Knows ONENESS as only one-half of two. Thus, THE AFFIRMATION OF HALFNES OVER WHOLENESS IS OF IRRATIONALITY AND IS EASILY DISPROVED, BUT IS DIFFICULT TO CHANGE. For, Those of THE ONE Know Reality as ESSENTIAL, while those of Conflict Know Reality as MANY; Those of THE ONE KNOW REALITY AS THE FATHER, while those of Conflict Know REALITY as THE Morning Star.

When Sons of GOD Exist in THE Morning Star, THE Being of ABBA Brings THE Light to THE Dark, and Brings THE Dark to THE Light; ABBA DOES TRANSCEND WHAT IS PARALLEL AND WHAT IS PERPENDICULAR TO IT, WITH ITSELF.

In Days Of Old, when THE Dark Journeyed to THE Light WITHIN CONFLICT, Its ACTION WAS Called TEMPTATION.

In Days Of Old, when THE Light Took THE Dark AND Stayed as THE Light, Its ACTION WAS Called INTERVENTION.

When TEMPTATION IS Presented to man, AND man Brings NOT THE Dark to THE Light, but SEPARATES THE Dark from THE Light AND IS THE Dark of THE Light, man DEINTERVENES Against THE Way of ABBA.

Man extends THE Parallel and Perpendicular Road from ABBA with The Deintervention of Separation.

Sons of GOD Reveal THE Light of ABBA to those who ARE SEPARATE, with THE Intervention of Unification. If The Road of Conflict WAS a super-highway, A Son of GOD WOULD THEN BE THE Sun which Lights its Way.

With DEINTERVENTION, there ARE many ways to separate; and each way to separate IS separate from the next.

With INTERVENTION, there IS ONE Way to UNIFY; and each way to UNIFY IS ONE with UNIFICATION.

With DEINTERVENTION, a thing IS isolated manyness; it IS what WAS KNOWN Long Ago as Legion.

With INTERVENTION, a thing IS THE Father; for THE Father IS that thing.

In This Way, Sons of GOD ARE Actions of THE Father, while NOT-Sons of GOD ARE actions of Legion.

(78)

With DEINTERVENTION, a man CAN Become forever lost in isolated manyness; then, the real, to a man, IS Conflict. In The Motion of Conflict, UNIFICATION IS THE Split of Mirrors into Halves; isolated manyness IS Halves of Mirrors, which ARE split off from THE WHOLE.

When a thing BE Split off from THE WHOLE, a thing IS Parallel and Perpendicular to THE Father. But, THE Father TRANSCENDS ALL MIRRORS, AND what IS split from THE WHOLE IS Received by THE IS NOT, and IS akin to THE Morning Star. In This Way, WHAT IS IN LEGION WITH THE LEGION, IS ACCOUNTED FOR BY THE LIGHT-BEARER AND IS STILL OFFERED UP UNTO GOD.

Those who ARE in legion with THE Legion ARE THE Darkened Eve and THE Death of THE Lightened Day and Light; to THE Father, the isolated many exist in Shadows.

To isolate what IS one of many from the many of ONE, and make that one thing a half, with and without its collection, IS to Know Reality as INDIVIDUAL. The isolated many ARE, therefore, individuated parts of parts; each buries beneath itself THE REAL OF THE WHOLE. For, in subsuming the many under one of the many's parts, and in subsuming THE WHOLE under a part of the many, PERFECTION IS DEINTERVENED UPON FOR THE SAKE OF IMPERFECTION. And, with its tyranny, The Deintervention of Separation DENIES THE WHOLE OF THE WHOLE, SO AS TO AFFIRM ONLY ITS PART. In This Way, The Deintervention of Separation MIRRORS THE Father, and EMULATES THE WHOLE with the being of its part.

Individuated parts from THE Whole of Parts, which ARE and HAVE BECOME tyrannically real, ARE Called BOXES OF REALITY. The action of a box IS The Subsumation of ALL, for the sake of one of ALL's Parts; to live in BOXES IS to live in isolated manyness, AND IS TO DEINTERVENE against THE Way of THE Father.

Today, THE WHOLE OF MAN LIVES IN BOXES, AND IS, THEREFORE, IN LEGION WITH THE LEGION.

Without any particular order nor rank, here ARE some BOXES OF REALITY,
which man commonly and frequently lives within:

Work (Vocation);
Politics (Nations and Governments);
Culture;
Society;
Civilization;
Science;
Art;
Religion;
Philosophy;
Mass Media;
Technology;
Morality;
Education;
Family;
Peers;
Interest;
Instinct;
Habit;
History;
War;
Wealth;
Resource;
Coveting Possessions;
Desire;
Emotion;
Fear;
The Self;
Entertainment;
Recreation;
Sports;
Medicine;
Freedom;
Imprisonment;

Blame;
Persecution;
Responsibility;
Television;
Man;
and so forth, ad infinitum...

That which IS A LIVING WORD, and DOES Attain A LIVING OBJECT, IS and BECOMES a mere BOX OF REALITY, WITHOUT THE INTERVENTION OF THE UNIFICATION OF THE FATHER TO SUPPORT IT.

(80)

The act of Deintervention isolates one part from ALL Parts of the many that ARE, and subsumes some of the many parts that ARE underneath its category; NO BOX OF REALITY FINDS MEANING IN ITSELF, BUT MUST HAVE MEANING GIVEN TO IT FROM WHAT IT IS NOT.

A BOX IS the limited of the NOT-limitation (UNLIMITATION) of all other boxes that ARE, AND of all other NOT-boxes, which ARE NOT boxes yet.

A BOX OF REALITY, then, IS POTENTIALLY ABLE to Build upon Itself with THE IS NOT of Itself, forever; yet, THE IS NOT of the box BECOMES the box meaningfully, so THE UNLIMITED IS Given limitation, and forever IS Finite.

To man, life in a box of reality IS able to expand itself for the duration of a lifetime, and IS also able to transcend lifetimes of generations. In This Way, one CAN Measure THE Absolute Potency of any one box which IS, simply by Knowing THE Absolute Extent to which a box IS lived in.

In the world, some boxes ARE more potent, whereas others ARE less potent; some boxes ARE more willed for, others less willed for; some boxes ARE more realized, others less developed; some boxes ARE more definitive,

others ARE less defined; yet, in The Great Net of The Legion, ALL boxes of reality isolate manyness into Halves of Mirrors, AND Deintervene against THE Way of THE Father.

When The Many IS isolated into Halves of Mirrors, The Legion of BOXES LIVED WITHIN DOES begin to divide from itself, and DOES competitively war for THE Sovereignty of THE Spirit; Long Ago, Jesus said, "A House Divided Against Itself CANNOT Stand." In This Way, The Legion OF MAN, WHO IS Defined by BOXES OF REALITY, ultimately destroys itself.

(81)

As boxes of reality Become more and more expansive, man's awareness of THE Presence of THE Father IS MORE and MORE absent.

The Act of Deintervention ISOLATES into parts, What IS ALREADY ONE; THE Father IS THE SOURCE of The Many, so that when a part of The Many IS Made A BOX, awareness naturally flows away from THE Father, and Becomes a life, lived within Many. IF The Whole of Boxes WERE an ocean, and THE Father WAS A Beach on that ocean, THEN the man who goes to a box DOES leave the beach, and DOES venture into the sea. Today, the awareness of man IS FAR from The Shore, and IS SET ADRIFT DEEP IN THE OCEAN WATERS.

(82)

AS THE Father IS The Shore, AND the boxes ARE The Sea, THE Realization IS likened to BE THE Vessel, which DOES help to Lead man adrift; which DOES help to Bring man back to The Shore. So too, as THE Vessel HAS led man FAR from THE Presence of THE Father for the sake of The Legion, THE Vessel WILL Lead man back from The Deep Sea, onto The Beachhead. AND, IF a man Paddled THE Vessel out into Unchartered Waters, so too then WILL a man

Paddle THE Vessel FROM The Water, Onto The Shore; FOR THE Journey into The Sea DOES Separate man FROM THE WHOLE, BUT THE Journey back to The Beach DOES Unite man with THE WHOLE.

THE Way of Antonymous Living, Long Known as as Taking Up THE Cross, IS THE Way of Intervention; It DOES Unite The Many and THE WHOLE into THE ONE. For, man HAS Journeyed into THE Dead and Eve OF BOXES OF REALITY, AND MUST one day Return to THE Light and Day of THE Father. In This, man IS Within THE Motion of Nothing and Something, and WILL BE Transformed Into THE Motion of Everything and Something to Suit Their Father's Will.

TO Those who DO wish to remain in THE Dark and Dead, EXPECT NOTHING LESS THAN DARKNESS AND DEATH.

TO Those Who ARE WILLED Unto THE Light and Day, EXPECT NOTHING LESS THAN Lightness and Day.

FOR, you see, those of The Legion and Those of THE ONE DO MIRROR One Another, UNTIL ALL MIRRORING IS DONE, AND IS THE ONE.

(83)

THE Act of Intervention UNIFIES WHAT IS SEPARATED INTO UNITY, WITH THE Spirit of THE Father; IN THIS, THE Father DOES Transcend ABBA; THE FATHER IS ABBA.

THE Realization of Transcendence IS THE Unlimiting of Limitation WITH Unlimitation AND Limitation, SO AS TO BE BOTH Everything AND Nothing, AS WELL AS Something TOO.

In This Way, Transcendence IS Likened to BE THE Oar of THE Vessel, WHICH DOES Propel man Into The Sea, OR Back To The Shore. A Rower MUST BE Skilled with Oars to Navigate The Ship Upright; THEREFORE, BE WELL with Transcendence, AND THE Father's Will one WILL BE.

AND, IF THE Father CAN Journey INTO that which IS Parallel AND Perpendicular To THE Way of ABBA, THEN What IS in legion with Legion CAN also Journey to THE Father; FOR, THE Father Gives boxes, BUT IS NOT just a box; so that a thing MAY Receive boxes, AND BE NOT just a box either.

(84)

Life in The Box helps to propel and motivate THE Tragedy of Spirit; FOR, as a box Becomes more tyrannically empowered, it Seduces those who live within it to deny ALL ELSE BUT ITSELF; to realize ALL ELSE with its sight alone. In This Way, expansive boxes of reality HIDE ALL from their host, but DO Suggest that their individual expansiveness IS all ENOUGH for their host.

Boxes of Reality THIEVE a thing's Faith and Trust in GOD, and then USE these very possessions to sustain some of Legion. SO, in placing Emphasis and Strength upon a few parts of 'THE WHOLE', what IS Brought Forth IS THE Mirror of Weakness to THE Rest of THE WHOLE. AND in doing this, BOXES OF REALITY DENY THE WHOLE FOR THE SAKE OF A FEW PARTS.

In THE Way of Moreness and Lessness, that which IS MORE STRONG IS Affirmed, while that which IS MORE WEAK IS Denied.

THE Strength of Weakness IS its weakness.

THE Strength of Strength IS its Strength.

WHEN THE TWO Cross, Each DOES Appear to BE THE OTHER.

In This Way, Boxes of Reality DO DRAW THEIR POTENCY.

THE Tragedy of Spirit IS EXEMPLIFIED by that which denies Parts of GOD, SO AS TO affirm Other Parts of GOD; FOR IN DOING THIS, it DOES Become like a god, YET it TRULY affirms only itself.

In the world today:

Politicians and law enforcers ARE like gods, but they affirm only themselves and their own kind;

Scientists and men of "new wisdom" ARE like gods, but they affirm only themselves and their own kind;

Artists and entertainers ARE like gods, but they affirm only themselves and their own kind;

Churches and authorities of churches ARE like gods, but they affirm only themselves and their own kind;

Parents, teachers, and nurturers of youth ARE like gods, but they affirm only themselves and their own kind;

Businesses and workers of business ARE like gods, but they affirm only themselves and their own kind;

Mass media and reporters of facts of the world ARE like gods, but they affirm only themselves and their own kind;

Athletes and promoters ARE like gods, but they affirm only themselves and their own kind;

The "beautiful" man and the "talented" man ARE like gods, but they affirm only themselves and their own kind;

Discriminators and promoters of "some" unity ARE like gods, but they affirm only themselves and their own kind;

The culturally wise and the secularly prudent ARE like gods, but they affirm only themselves and their own kind;

Nationalistic people and rebels of nations ARE like gods, but they affirm only themselves and their own kind;

Peer groups and groups of esteem ARE like gods, but they affirm only themselves and their own kind...

In the world, these few boxes of reality ARE A MEASURE OF THE LEGION'S TRAGEDY OF SPIRIT, both NOW and to FORTHCOMING.

Idolatry IS The Form of Spiritual Worship to those who DO live in boxes; to this, idolatry IS required idols AND followers of idols; to this, idolatry IS required idols AND nay-sayers of idols. For, it IS within the yea-sayers AND nay-sayers of their objects of worship and disdain, that an idol DOES stand OR fall.

But, in all pursuits and acts of **idolatry**, **idolization** further DIVIDES some Spirit From **THE Father**, and ADDS to the competition of what **IS A TYRANT** today AND **WILL BE A TYRANT** on the morrow. FOR, The Spiritual Worship of Boxes of Reality ALWAYS DEFIES THE WILL OF PERFECTION TO BE WHOLE.

AND, to those who DO HAVE a naive heart, BE NOT FOOLED to Know **idolatry** as just common religious practices of worship; THE PURSUIT AND ACT OF **IDOLIZATION** DOES WEAR MANY FACES:

IDOLATRY IS IN COVENANT WITH THE WAGING OF SOULS OVER AND FOR THE SAKE OF ONE OR MORE BOXES OF REALITY.

To the world, the wager of the soul for the sake of **ISOLATED MANYNESS AGAINST THE FATHER** DOES Abound with FOOL-HARDY INSPIRATION. FOR, the last few generations of man ARE Called by **THE Father** **THE AGE OF IDOLS.**

The **idol** IS one who has reached, and is reaching the pinnacle and zenith of A BOX. In This Way, **idols** DO appear to be like lords, masters, and teachers of the way(s) of their box(es).

Yea-sayers who DO follow an **idol** DO seek to attain what the **idol** is thought to have, and ARE in reverence of the **idol's** empowerment, and also seek safety and gratification from what the **idol** can give to them.

Nay-sayers, who follow NOT an idol, seek to destroy and undermine the power the idol casts. In this, nay-sayers of an idol ARE OFTEN yea-sayers to another kind of idol. So, in seeking to destroy and undermine one kind of idol, followers USE a way of another kind of idol to do so. FOR, the nay-sayers of one idol, who ARE yea-sayers of another idol, want what the yea-sayers want: POSSESSIONS, AWESOMENESS, REVERENCE, EMPOWERMENT, SAFETY, GRATIFICATION, LEADERSHIP, LORDSHIP, MASTERY, AND A VOICE TO TEACH. To those who follow idolatry, each understands THE Sovereignty of Spirit to BE The domination of some boxes over the rest of the boxes that ARE.

Those who follow idols DEINTERVENE AGAINST THE Way of ABBA, with THE Imperfect Motion of The Separation of Parts, so as to deny THE WHOLE. Each faction AND division of The Legion DOES ADD to THE Perpendicular Road MORE RESISTANCE to THE Way of ABBA. So that, in THE Age of Idols, THE Father APPEARS TO BE THE MOST ABSENT, IN RELATION TO HIS PRESENCE AT OTHER TIMES, IN OTHER AGES. But, due to this appearance, THE Mirror of Absence WILL SHINE as Presence AGAIN upon the world:

THUS IS THE WISDOM OF THE ANGELS.

(87)

NOT EVEN THE Tragic Man IS capable of preventing himself to be attracted to THE Extremes; FOR EVEN amidst THE Motion of Conflict, THE IMPURE SHOULD FORGET NOT THAT Purity DOES Transcend them; AND Purity IS What It IS, AND Purity IS What It IS NOT, SO AS TO BE WHOLE. Therefore, when THE Extremes ARE Present to THE Tragic Man, THE Tragic Man DOES HAVE NO CHOICE BUT TO ABSOLUTELY ACKNOWLEDGE THEM, even when DENIAL IS AFFIRMATION.

In This Way, so too THE Tragic Man IS inclined to Make idols out of zeniths and pinnacles.

BUT, all men--even the MOST vile and wretched-- DO DESIRE IN THE DEEPEST REGION OF THEIR SOULS TO BE WITH THE FATHER, AND TO LIVE WITHIN ABBA. SO, out of yearning and hunger for THE Extreme, THE Age of Idolatry DOES COME TO PASS when THE Extreme's Presence IS PERCEIVED TO BE ABSENT TO MAN.

When a loved one dies, and its body be given unto the earth, it is not unusual for certain mourners to attempt to resurrect their loss into gain, in all that they do. To see their loved one's smile in another; to hear their loved one's manner of speech in another; even to try to love another in the same way they had loved the deceased (and to this, even hate of the deceased is perceived in others, once the hated one be dead). Therefore, LET THE ANALOGY BE DRAWN BETWEEN THE FATHER, MAN, AND MAN'S NEED TO MAKE IDOLS.

For you see, Long Ago, THE Father DID Leave THE Presence of Man, AND Man DID Leave THE Presence of their GOD; THE SEPARATION WAS WILLED FOR WITH THE PERFECT WILL. Within this act, to the man who KNOWS NOT THE Father's will, it can be likened only to death that THE Will BE. THEREFORE, the reactions of man to "the death of their GOD" HAVE BEEN what they HAVE BEEN; AND in THE Presence of ABBA, man HAS DONE what man HAS DONE.

YET, TO THIS, LET IT BE KNOWN: A NEW LEAF IS TO FORTHCOME, TO BE TURNED OVER.

(88)

A New Leaf DOES NOT Blossom, except at the expense of the old leaf; In This Way, ABBA DOES Propose unto man, for man to Give Up the old leaves of idolatry, AND In Spirit and Flesh, Take Up Antonymous Life; LET THE NEW LEAF BE THE BLOSSOM OF PERFECTION AND ONENESS FROM MAN UNTO GOD, AND FROM GOD UNTO MAN.

FOR, today's generations, and even generations long since departed of the literal Earth, HAVE Made THE Father into an idol, AND DO WORSHIP HIS PROGENY AS IDOLS OF THE IDOLIZATION OF HIM: BUT TO THESE TOKENS OF ESTEEM, THERE IS LITTLE FULFILLMENT OF THE SOUL, AND THE SAME FOR WHAT THE SOUL DOES REQUIRE. Verily, THE WORSHIP OF THE FATHER, JESUS, AND ALL PROPHETS AS IDOLS OF SPIRIT, DOES LEAD TO CROOKED PATHS WHICH ARE NOT OF THE STRAIGHT.

AND, to Make idols of THE Angels and THE Morning Star IS to Make A Poisonous Fruit unlike any other; IN THIS WAY, FALSE WORSHIP OF SOMETHING AND NOTHING DOES MAKE NO MORE STRAIGHT THE CROOKED PATH OF DEINTERVENTION. FOR, in reducing THE Constituent Life of ABBA into objects of idolatry, THE ONENESS of ABBA IS PLACED INTO BOXES OF ISOLATED MANYNESS. Souls who FALSELY WORSHIP DO Make sacrifice unto Legion, AND NOT UNTO THE Being of ABBA; FOR each DOES Perceive of ABBA AS A BOX, AND NOTHING OTHER THAN A BOX.

Today, The Heart of many a man denies ABBA outright, and affirms the false worship of boxes of reality, forged in conflict. VERILY, the plurality of man's spiritual aspirations IS A MEASURE OF THE DIVISION OF BOXES INCURED THROUGH SEPARATION, AND IS A MEASURE OF LEGION TAKING AIM FOR THE SOVERIGNTY OF SPIRIT. To man, plurality of this sort IS like a symbol of good taste, BUT WHAT MATTER IS A MAN'S TASTE, IF IT OFFENDS GOD?

To this, Let It BE Said: SO LONG AS MAN WORSHIPS THEIR gods AND deities WITH vanity BUT WITHOUT UNDERSTANDING, NO QUANTITY OF SACRIFICE SHALL AFFORD THE PURITY OF SPIRIT:

Therefore, of the old leaves, LET each Burn of Fire; AND of THE New Leaf, LET It Blossom in Realization.

Without THE Intervention of THE Father, ALL Religion, Science, Art, Philosophy, Business, Politics, and Boxes of Reality ARE DEINTERVENEOUS, AND DO SEPARATE THE Way of ALL into divided ways of SOME.

Within each of these boxes IS A HOUSE DIVIDED: AND across the interaction of these boxes IS A COMMUNITY OF HOUSES DIVIDED. In This Way, Let man Perceive that THE Spiritual Boxes of The World, so long held as DIAMONDHEADS OF TRUTH, HAVE BECOME THE Plentitude of Idolization, AND DO LEAD man NOT unto Prosperity, BUT unto THE Vice of Spirit.

FOR, with each Sun that Setteth, AND with every Dawn that Ariseth, boxes of false worship DO BECOME MORE EXPANSIVE, while THE Awareness of THE Father IS MORE ABSENT. In This Way, anything CAN Measure the extent of their spiritual vice.

Spiritual Vice IS desired deficiency of ONENESS, IN FAVOR of wished for excess of one of The Many's parts. SO THAT, A Spiritual Vice ALWAYS Leads a thing to Imperfect Balances of MORENESS AND LESSNESS, AND DOES also Perpetuate THE Division of THE Divided.

THEREFORE, of The Vices of Spirit, LET each BE BURNED in THE Fire of Old Leaves, SO THAT THE New Leaf MAY Blossom in Realization WITHOUT constant comparison to THE OLD.

THE Nature of Man IS Comprised of THE Spirit of Perfection, AND of THE Anti-Spirit of Imperfection; In This Way, THE Penultimate Whole of man's Realness IS A Hybrid Cross of ABBA AND NOT-ABBA (CONFLICT).

In Stages of Process, Realness, to man, HAS BEEN THE TO-AND-FRO OF GOD; SOME GENERATIONS CONGENIALLY LEAN MORE TOWARDS PERFECTION, WHILE OTHERS CONGENIALLY LEAN MORE TOWARDS IMPERFECTION.

BUT, in THE Motion of ALL Stages of Process, Perfection HAS Accounted for Imperfection, AND Imperfection HAS USED Perfection to Sustain Itself; In This Way, where ABBA HAS NOT Changed, DEINTERVENTION HAS BECOME MORE AND MORE Real to man with the passing of each generation. SO THAT, even today, with THE Yearning For Perfection AT A ZENITH, THE Deintervention of Imperfection DOES Supress a man's heart into ABOMINATION.

LET IT BE NO MYSTERY THAT MAN DOES DISPLACE THE WILL TO ABBA, WITH THE WISH FOR ISOLATED MANYNESS. FOR, with Deintervention Attaining its Crest, MAN DOES PERCEIVE HIS NATURE TO BE SEPARATE FROM THE WHOLE, AND HE SEEKS SYMPATHY IN HIS LOSS, FROM THE VERY THINGS WHICH REPRESENT LOSS. To Man, THIS IS Called "THE MOURNERS DISEASE"; FOR THE MOURNER'S DISEASE DOES COME TO BE FROM WHAT HAS BEEN PUT ASSUNDER, AND IS MOTIVATED BY THE AFTERMATH OF DESOLATION CAUSED.

In This Way, idolization HAS put assunder THE Will to Perfection, AND The Expansion of Boxes MOTIVATES The Desolation Caused into MORE LOSS.

THEREFORE, TO REMEDY MOURNER'S DISEASE, CAST OUT OLD LEAVES INTO THE FIRE, AND LET THE NEW LEAF BLOSSOM IN REALIZATION WITHOUT CONSTANT COMPARISON TO THE DEAD OF OLD.

(91)

Realness IS THE Movement of THE WHOLE to ITS Parts, AND IS THE Movement of Parts to THE WHOLE; THE REAL IS TO KNOW.

THE WHOLE IS THE Undivided of Not-ALL AND ALL; THE WHOLE IS Everything, Nothing, AND Something, AND IS WHAT IS GREATER. IF GOD WERE to Have a Country, THE WHOLE WOULD BE HIS Nation. AND IN HIS LAND, GOD'S Geography WOULD BE UNENDING.

Parts of THE WHOLE ARE Found within Not-ALL; Parts of THE WHOLE ARE THE Entire Exhaustion of Sameness; THE Unchanging Presence of THE

Total Sum of SOME IS THE Everything, AND THE Unchanging Presence of THE Absence of THE Total Sum of SOME IS THE Nothing. In This Way, THE Spirit of THE Father IS LIKE A DOORWAY OF DOORS INTO THE WHOLE: THE Anti-Spirit of THE Spirit of THE Morning Star IS TOO A DOORWAY OF DOORS UNTO ALL. THEREFORE, THE Extreme Limits of Not-ALL ARE thresholds between WHAT IS within Not-ALL, AND WHAT IS WITHOUT Not-ALL.

THE WITHIN of Not-ALL DOES Consist of THE Parts of ALL.

THE WITHOUT of Not-ALL IS THE WHOLE of ALL.

To Have Parts Taken unto THE WHOLE, AND to Have THE WHOLE Give Back Parts, IS, THEREFORE, REALNESS, FOR It lacks NOT even Nothing.

To Have Knowing BE of Realness, IS to Have Knowing BE THE KNOWN; It ALSO lacks NOT even Nothing.

In This Way, Realness AND Knowledge of THE WHOLE-to-Parts AND Parts-to-THE WHOLE IS COMPLETELY REAL AND IS COMPLETELY KNOWN.

THEN, that which IS NOT of THE Way of THE WHOLE IS NOT COMPLETELY REAL, NOR IS IT COMPLETELY KNOWN.

(92)

IT CAN BE SAID that THE Movement of Realness (THE WHOLE-to Parts; Parts-to-THE WHOLE) DOES Move in an Absolute Straight and Linear direction.

In This Way, when Parts Move unto THE WHOLE, Limitation IS Directed to Unlimitation. When THE WHOLE Gives Parts to Parts, Unlimitation Moves to Limitation.

THE Backward Motion of Realness IS The Movement of Parts-to-THE WHOLE.

THE Forward Motion of Realness IS The Movement of THE WHOLE-to-Parts.

Long Ago, when GOD Asked man TO ALLOW WHAT IS ORDINARY AND PROFANE TO BECOME SACRED, GOD ASKED MAN TO BE "STEWARDS OF REALNESS": FOR with

Backward Motion, ORDINARY PARTS ARE GIVEN UNTO THE WHOLE, AND with Forward Motion, ORDINARINESS IS MADE SACRED.

THE Ordinary and Profane IS Someness, Bound in SOME.

THE Sacred IS Someness NOT Bound in SOME, BUT INSTEAD Bound to THE WHOLE. In This Way, Parts WHICH ARE Bound to THE WHOLE, DO TRANSCEND Someness, AND YET ARE still Parts. WHAT IS Made Sacred FROM WHAT IS Ordinary CAN BE LIKENED as A Miracle of GOD; FOR A Miracle of GOD DOES Transform WHAT IS Limited in SOME TO WHAT IS Unlimited in THE WHOLE, AND DOES Give THE Unlimited back to Some. BUT, in Giving Sacredness to THE Ordinary, OR SIMILARLY, in Giving THE Completely Real to THE Incompletely Real, Sacred Somethingness DOES TRANSCEND Some WITH THE WHOLE.

TO BE Sacred Something IS TO BE Completely Real; Sacredness DOES NOT EVEN LACK Nothing.

(93)

THE Absolute Motion of Realness, THE Movements of THE WHOLE to Parts and Parts to THE WHOLE, IS Called THE Cycle of Purification; FOR to purify IS to BE WHOLE, AND to BE WHOLE IS to BE Made Sacred By GOD.

THE Backward Motion of Purification Brings Impurity TO Purity.

THE Forward Motion of Purification Brings Purity TO Impurity, AND Makes Impurity PURE.

THE Backward Motion of Purification GIVES BACK what HAS BEEN Created TO THE Creator.

THE Forward Motion of Purification CREATES what IS UNCREATED, IN THE Creation of THE Creator.

SO, with THE Backward Motion of Purification, GOD Cleanses AND Destroys parts.

BUT, with THE Forward Motion of Purification, GOD Reveals AND Creates Parts.

THE Backward Motion of Purification CAN BE LIKENED to BE Old Leaves,
being Set to Burn in Fire. WHEREAS, THE Forward Motion of Purification
CAN BE LIKENED to BE THE Blossoming of New Leaves, set to Realize
Magnificence AND Glory.

In This Way, THE Cycle of Purification DOES REMEDY and DOES CURE
Mourner's Disease; FOR it DOES SET TO LOSS THE GAIN OF THE WHOLE.

(94)

Within THE Motion of Realness AND within THE Cycle of Purification,
there IS THE Parallel AND Perpendicular Motion OF THE Straightly Linear
Motion of GOD. In This, deintervention AS THE REALITY OF CONFLICT, or
similarly, deintervention AS THE NOT-COMpletely REAL, DOES MOVE within THE
Straight AS THE CIRCULAR AND THE CROOKED DOES MOVE.

Deintervention IS THE Ordinary Some, Bound to Someness; AS THE
Reality of Conflict, THE CIRCULARITY AND THE CROOKEDNESS of deintervention
ARE Bound to Limitation. In This Way, Conflict EXPANDS ITSELF by DIVIDING
ITSELF WITH THE LIMITATION OF ITSELF. Deintervention Sustains itself by
expanding SOMENESS with SOMENESS. BUT, THE SOMENESS that deintervention
USES to Sustain itself with IS NOT Sacred, BUT IS Ordinary. THEREFORE,
deintervention DOES MOVE from Part-to-Part, DOES ADD Part-to-Part, BUT
DOES NOT MOVE from Part-TO-WHOLE, NOR from WHOLE-TO-Part; THIS IS
THE Suspension of Deintervention WITHIN THE Absolute Real of GOD.

To THE Awareness, it IS of Delicate Admixtures and Compositions that THE Completely Real AND Not-Completely Real DO INTERACT with one another; FOR where ABBA IS FIT for ABBA, Conflict IS THE IS NOT FIT of FIT for ABBA. In This Way, THE Motion of Conflict IS EVEN FIT for itself BY NOT BEING FIT FOR ITSELF: Conflict IS DIVIDED IN Conflict, AND WILL ALWAYS BE SO IN ITS SEPARATION.

So, for GOD to Unify what IS separate AND what is NOT separate, EVEN IN DETERMINATION, Requires Great Labors of Spirit. THUS, THE Cycle of Purification BE GIVEN UNTO THE WORLD, SO TO MAKE WHAT IS PENULTIMATELY SEPARATE, ULTIMATELY ONE.

THE Cycle of Purification IS ONE Aspect of THE Ability of ABBA to BE Transcendently Perfect, AS ABBA WILL ALWAYS BE; THE Cycle of Purification IS PERFECTLY FIT FOR THE IMPERFECTION OF THE WORLD. (AND just as THE Completely Real of THE Cycle of Purity IS ONE Aspect of ABBA, SO TOO THE Imperfect World IS BUT ONE Aspect of GOD.)

ABBA IS an anagram of Itself, AND of Its Process in Itself. In This Way, THE Revelation AND Creation of THE Being of ABBA DOES PROCEED with THE Archetypal Work of THE Father, THE Angels, AND THE Morning Star:

THE Father (A) GIVES THE Light AND Day to THE Angels (B);
 THE Angels (B) GIVE THE Light AND Day to THE Morning Star (B);
 THE Morning Star GIVES THE NOT-Light AND Day (BB) to THE Angels (B);
 ∴ THE Angels (B) GIVE THE NOT-Light AND Day back to THE Father (A).

AND THE FATHER CASTS OUT THE DARK AND DEAD, SO AS TO MAKE THE WORLD.

TO THIS, THE World, and all universes at the plain of the world, DID Begin In THE MORning Star (the second B of B's). In This Way, once the cosmos WERE Created, the cosmos WERE Set to Proceed FROM THE NOTHING, AND GO TO THE EVERYTHING, WHICH IS PARALLEL AND PERPENDICULAR TO ABBA ITSELF.

The World Begot itself, and was begotten, as a process of THE Process of THE Morning Star Giving NOT-Light AND NOT-Day back to THE Father. The World IS Bound to a cycle of purity, THE Synonymous Way in which THE Morning Star IS Bound to THE Cycle of Purity--ABBA ITSELF. (In This Way, THE FATHER IS ALWAYS GIVEN BACK TO WHAT IS THE FATHER'S: THE Everything, which IS THE Nothing AND THE Something too.)

It HAS BEEN SAID that THE Father AND THE Morning Star ARE THE Extreme Limits of ALL. TO THIS, THE Morning Star IS THE Outer Limit of NOT-ALL, IN ALL; THE Father IS THE Inner Limit of NOT-ALL, IN ALL; THE Presence of THE Father IS Closest TO ALL, whereas THE Presence of THE Morning Star IS Farthest FROM ALL.

When Jesus Spoke of THE Kingdom of GOD, Jesus Spoke of being in THE Presence of THE Father; when Jesus Spoke of hell, Jesus Spoke of THE Outer Limit, or similarly, being in THE Presence of THE Morning Star.

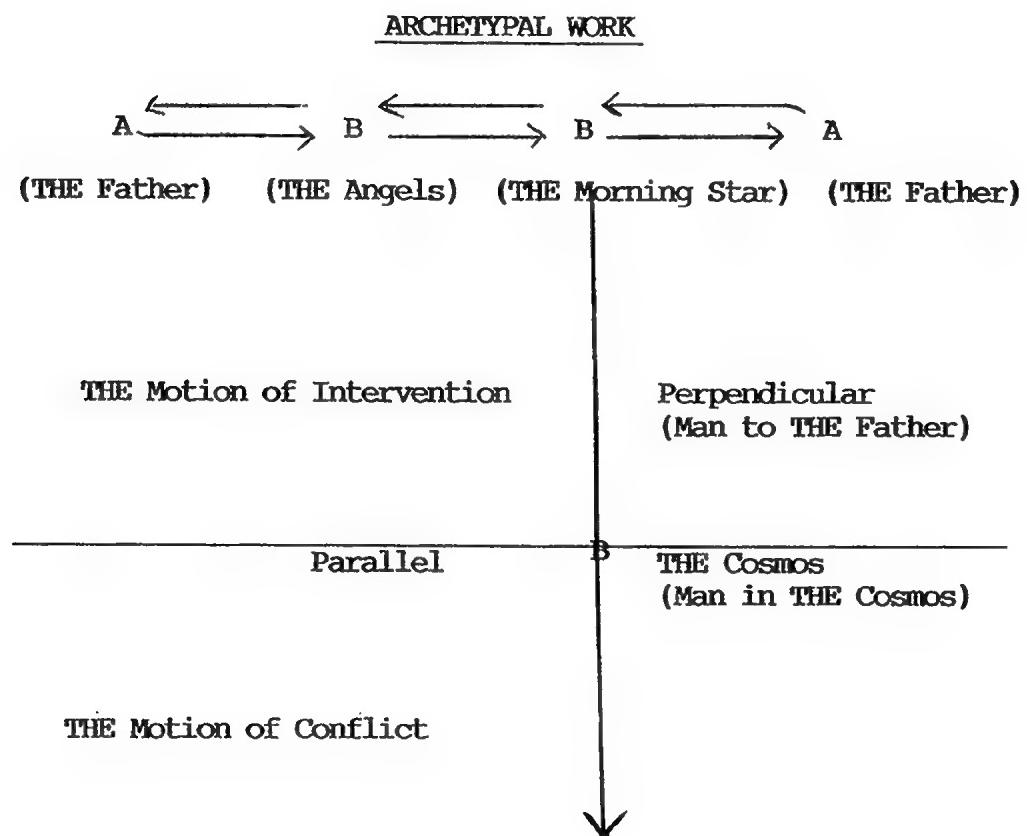
FROM GOD TO MAN, MAN IS BORN IN GRADED VARIATIONS OF THE OUTER LIMIT; FOR BEING a one IN THE COSMOS IS to BE a process of THE Process of THE Morning Star RECONCILING UNTO THE FATHER.

In This Way, each man born to the world represents one part of THE Morning Star's RETURN UNTO GRACE.

SO, when a man Lives antonymously, he goes THE Perpendicular Path back to ABBA, AND IS one part of THE Morning Star's ACTUAL RETURN UNTO GRACE. BUT, WHEN A MAN JOURNEY'S NOT UNTO ABBA, HE REMAINS BOUND UP IN PARTS, AND IS A HERALD THAT MORE WORK WILL BE DONE. (In This Way, heralds of THE fall from Grace ARE held in THE Legion, and DO exist in boxes of reality until it BE theirs to Journey THE WHOLE EXTENT of THE Perpendicular Road.)

FOR, MAN IS BORN as The Limitation of THE Limitation of THE Morning Star's Return UNTO Grace; in The Book of Genesis, this IS Referred to as "man being made in THE Image of GOD." Image IS Parallel AND Perpendicular to THE Not-Image of THE Father; Image IS Given Back to THE Father by THE Cycle of Purification; what exists in Image IS Ordinary UNTIL IT BE MADE Sacred. FROM GOD TO MAN, SACREDNESS IS THE PURIFICATION OF IMPURITY, BY PURITY ITSELF. Thus, TO MAN, Purity becomes THE Being of Man, BY MAN LIVING ANONYMOUSLY IN RELATION TO WHAT HE HAS BEEN BORN WITHIN.

In diagram, it appears as follows:



THE Cosmos Came To Be from THE Casting Out of THE Dark and Dead WITH Light and Life; THE ACT of THE Morning Star's Fall From Grace IS what man penultimately KNOWS to be MOTION. FOR, THE Motion of THE Cosmos IS LIKE A SWIRL OF DARKNESS AND LIGHT.

But, within THE Absence of THE Presence of ABBA, which IS in part Cosmic, MAN CAN RETURN UNTO GRACE BY TRAVELING THE Way of THE Light that IS SWIRLED WITH DARKNESS. In days past, this travel WAS Called "Taking Up THE Cross." Today, the travel in Lightness IS Called "Antonymous Living." AND THE Root of Antonymous Living IS THE Cycle of Purification; FOR it IS with THE Backward Motion of GOD that THE Cosmic Swirl IS cleansed, AND it IS with THE Forward Motion of GOD that ABBA Transcends UNTO man with.

In This Way, THE Absolute Motion of GOD Retakes THE Cosmic Swirl of Penultimate Motion INTO THE Being of ABBA, and thus, Makes what was for a time TWO, ONE

It IS of THE Absolute Opposition of Spirit TO ITSELF, that all Attraction has its basis; FOR all things of Spirit ARE of Purity; and in being of Purity, all things of Spirit DO SEEK WHOLENESS.

THUS IS THE WAY OF ABBA, AND WHAT IS CONTAINED IN THE WAY OF ABBA:

THE Dark and Dead SEEK THE Light and Day;
THE Light and Day SEEK THE Dark and Dead.

GOD'S Maze of Crosses, those mirrors set to split and to re-unify, ARE, from the day of time onward, DETERMINED TO SEEK THEMSELVES IN THE

WHOLE. AND although THE Cross of Halves to Halves CAN BE antagonistic, NOT EVEN THE Outer Limit ITSELF wishes to remain forever absent from THE ONENESS OF GOD.

FOR NOW AND FOREVER, THE ONENESS OF GOD IS THE ULTIMATE NATURE OF ALL THINGS OF SPIRIT, INCLUDING THE ONE OF NONE.

It IS in THE Penultimate Nature of THE Ultimate Nature that ALL things of Spirit DO Mirror AND Cross each other.

The Relation of THE Ultimate AND Penultimate Natures of Spirit CAN BE LIKENED to be a theatre group of actors, who perform a play on war and chaos:

During the play, the actors are divided into factions, which compete and battle. But, after the play is performed, the entire theatre group is in company as family and friends.

It IS in this parable, that GOD HAS recently Spoken:
"THE WEARING OF MASKS SHALL BE THE SUPREME ART OF THE NEW JERUSALEM TO FORTHCOME."

For, in all things of Spirit, there is THE Not-Completely Real of the actor, and there is THE Completely Real of THE Whole.

(98)

THE Not-Completely Real of THE Completely Real of THE WHOLE ARE THE Boxes of Reality;

THE Whole of THE Not-Completely Real of THE Completely Real of THE WHOLE, IS Legion.

Legion IS that which IS Ordinariness NOT BOUND TO THE WHOLE.

That which IS BOUND TO THE WHOLE, AS SACRED, Transcends Legion with THE WHOLE; for of SACRED things, each HAS Journeyed THE TRUE WAY of Perpendicularity, and each KNOWS what Jesus Called "THE Kingdom of GOD."

Believers who believe GOD'S Kingdom is only met up with by the death of the flesh, KNOW NOT THE Kingdom of God. Instead, these believers KNOW BOXES; and in KNOWING BOXES, each believes in the belief that is NOT Completely Real.

GOD'S KINGDOM TRANSCENDS ALL WORLDS, AND IS ALL WORLDS.

Believers who believe that the utmost HEAVEN and ZENITH of GOD is automatically theirs to be given freely, KNOW NOT GOD'S WAY.

Something sets itself to THE WHOLE by TAKING UP THE CROSS AND LIVING ANONYMOUSLY;

Something IS SET to THE WHOLE by being PURIFIED BY THE ACTS OF GOD. FOR the life of that SOME, to make THE CROSSING UNTO GOD, IS REQUIRED GREAT LABORS OF SPIRIT:

Mourner's Disease must be overcome, and the old leaves be set to fires, while new leaves be nurtured unto Perfection.
Thus, for a thing to attain THE Kingdom of GOD, boxes of reality MUST BE GIVEN UP AND MUST TRAVEL TO THE WHOLE, AND MUST TAKE THEIR PLACE.

(99)

The wayward home of THE Legion IS THE Outer Limit.
THE Outer Limit IS THE Extreme Limit of THE Not-Completely Real of THE Completely Real of ABBA.

WITHIN THE Outer Limit, and thus WITHIN THE Legion, IS THE Not-Completely Real of THE Not-Completely Real of ABBA;

IN ITS ISOLATED MANYNESS OF BOXES, THAT WHICH IS BOUND TO THE LEGION IS THE Not-NOT OF WHAT IS.

To man, THE Not-NOT of What IS, IS Sense and Image;

Both Sense and Image ARE Penultimate to THE Ultimate Way of THE WHOLE.

In Following THE Way of THE Not-NOT,

MAN IS LED INTO THE WAYWARD HOME
OF THE OUTER LIMIT.

TO THOSE BOUND TO THE WAY OF THE Not-NOT: ABBA EXISTS PARALLEL AND PERPENDICULAR TO IT: IT HAS AN ANONYMOUS ROAD, WHICH CONTRADICTS THE WAY BACK TO ABBA.

ABBA Purifies Parts WITH THE WHOLE: THE NOT WITH WHAT IS;

THE Morning Star Sustains Parts WITH Parts: THE NOT WITH THE Not.

When ABBA Transcends to THE Outer Limit, those of THE Way of THE Not-NOT DO Receive THE Being of ABBA AS FOREIGN TO ITS NATURE; FOR THE WHOLE APPEARS TO BE EXACTLY OPPOSITE TO THE WAY OF PARTS.

But, no single appearance should re-divide nor keep divided WHAT IS ALREADY AND NECESSARILY ONE;

no prejudice of method should deny WHAT IS ULTIMATELY AFFIRMED;

For, THE Way of THE Not-NOT IS cancelled out by WHAT IS, AND NO QUANTITY OF MISUNDERSTANDING SHALL REDEFINE THE WAY OF ALL.

WITH THIS, LET THOSE OF THE NOT-NOT RECEIVE ABBA WITH NON-DISCRIMINATORY HEARTS.

IT HAS BEEN SAID that man IS a process of THE Process of Morning Star
Giving over THE Dark and Dead to Receive Light and Day;

IT HAS BEEN SAID that man IS a limit of THE Limitation of THE Morning
Star's Reconciliation unto THE Unlimitation of THE Father;

AS man IS a limit of Limitation, WHICH IS SKEWED MORE TOWARD NOTHINGNESS
AND LESS SKEWED TOWARD THE EVERYTHING, man's Realization IS more of
THE not-NOT AND less of What IS.

THE Parable of THE Supreme Art of THE New Jerusalem ALWAYS Fits those
in THE Presence of ABBA. But, to those Cast Out into THE Outer Limit, THE
Oneness of Twoness IS Backwards;

In THE not-NOT, THE Completely Real IS based upon THE Not-Completely
Real:

Those of THE not-NOT ARE like actors, who play the roles of
the divided. But, the role-playing DOES NOT pass beyond pretense. Each
tries to be an actor through and through, TO FORSAKE THE WHOLE FOR THE
SUSTENANCE OF A FEW PARTS. When it is said to these actors, "The play is
over," puzzled faces and disbelief DENY what HAS BEEN AFFIRMED; beyond
acting. THE Real of THE not-NOT, these actors ARE NOT in comprehension of
THE Way of THE WHOLE. Each instead believes that the divided play shall
be extended in its plot forever. So, when it is announced that the play
is over, denial WILL BE OFFERED as a replacement of AFFIRMATION. To these
actors of THE not-NOT, LOST ARE THEY IN THE DRAMA OF THE NOT-COMPLETELY
REAL. Each has realized only those parts of THE Cosmic Swirl which ARE
of finite forevers; boxes of reality CAN Exchange associations to themselves
for an indefinite length of term, but the end of them DOES LIE in THE Ultimate

THIS IS SOMETHING NOT EVEN NOTHING CAN CHANGE. For, THE Finite Forever NEEDS a forever to sustain it. Yet, when THE Forever DOES COME, its utter Realness IS misunderstood to be finite. Actors of THE not-NOT DO tremble with fear at the change of what IS Unchanging. Each forever desires THE Unchanging for what it can provide for his drama, but NO ONE yet accepts THE Way of THE WHOLE on its own terms. So, when THE WHOLE DOES COME on its own terms, those of THE not-NOT DO perceive its Perfection as THE DESTRUCTION of their IDEALS-- WHICH ARE THE DRAMA TO BEGIN WITH. Then, what IS Absolutely Affirmational IS DENIED for what IS ONLY PARTLY AFFIRMATIONAL; the actors of THE not-NOT go back to deny THE Closure of THE WHOLE. (THIS ACT CAN TOO BE LIKENED TO DRAMA.)

(101)

THE Not-Completely Real of THE Completely Real IS based upon Parts of THE WHOLE.

THE Not-Completely Real of THE Completely Real DOES discriminate Part from Part, and Part from Whole.

THE Not-Completely Real of THE Completely Real IS HALVES OF MIRRORS: it Exists synonymously within one-half over the other.

In being akin to Lucifer, THE Not-Completely Real of man Exists within Sense and Image, OVER AND AGAINST Intuition and Concept.

THUS, THE Nothing and Something, RATHER THAN THE Something and Everything, Define for man his nurtured Nature.

EVEN IF the skew of realness DID Lean more toward THE Father, IT WOULD NEVERTHELESS DENY PARTS OF ITSELF;

TO KNOW, IN ALL, IS TO COMPLETELY REALIZE THE REAL BY TRAVELING THE WHOLE, EVEN UNTO PARTS.

THE Real of THE Real IS ALWAYS ABBA, and IS WHAT IS GREATER THAN ABBA.
To BE of THE Known IS To BE of THE Everything, THE Nothing, AND THE
Something, AND IS to BE of THE WHOLE BEYOND.

In This Way, those Destined to Journey unto ABBA ARE Destined to BE
Completely Real;

In This Way, those Destined to Journey to The NOT of ABBA ARE Destined
to Know THE NOT of Knowing.

(102)

To have mastery over a box **IS NOT** all it **IS TO KNOW.**

To remember impressions **IS NOT** all it **IS TO KNOW.**

To be able to recollect one's own past achievements **IS NOT** all it **IS**
TO KNOW.

To look to the present and the future for more achievements **IS NOT**
all it **IS TO KNOW.**

To be able to collect and give descriptions **IS NOT** all it **IS TO KNOW.**

To have the ability to predict outcomes based upon descriptions
IS NOT all it **IS TO KNOW.**

To be able to define meaning and supply associations to things **IS NOT**
all it **IS TO KNOW.**

To exhibit skill of craft **IS NOT** all it **IS TO KNOW.**

To be a convincing performer of an act **IS NOT** all it **IS TO KNOW.**

To be able to live a certain, specific lifestyle, as that lifestyle
dictates, **IS NOT** all it **IS TO KNOW...**

Complete Knowledge transcends an act of Some.

Complete Knowledge transcends individual realities.

Complete Knowledge IS OF THE WHOLE.

In This Way, those Destined to Journey unto THE WHOLE DO Completely Know.

In This Way, those Destined to NOT Journey unto THE WHOLE DO Partially Know.

(103)

To Know THE Not-Completely Real AS THE Not-Completely Real, BUT TO KNOW IT TO SUCH AN EXTENT THAT THE NOT-COMpletely REAL IS LIKE A COMPLETELY REAL, IS TO KNOW IN PART.

THIS KIND OF KNOWING IS CALLED THE IDEAL.

THE Ideal IS based upon mastery over SOME boxes of reality.

THE Ideal seeks to deny SOME boxes of reality, and seeks to affirm others.

IN IDEAL KNOWING, THE WHOLE OF REALNESS COMES TO BE AWARE OF ITSELF AS A COLLECTION OF PARTS;

In Image: Ideal Knowing IS likened to BE wearing certain shades of sunglasses in the mind. Each pair distorts awareness into a shade it represents (a box of reality). And, so long as the sunglasses are worn, ONE KNOWS NOT ANOTHER SHADE, SAVE THE SHADE BEING WORN.

IDEAL KNOWING DOES DEINTERVENE AGAINST THE WAY OF ALL:

Each shade of glass being worn SEEMS TO BE THE ONLY SHADE THAT IS; each shade being worn SEEMS TO BE THE ONLY SHADE THAT MATTERS.

WEARING IDEALS AS WEARING SHADES OF SUNGLASSES DOES DENY THE WHOLE FOR THE SAKE OF AFFIRMING SOME PARTS.

(104)

Tragedy IS whenever certain mirrors have to cross, and in their crossing, awareness goes to imperfection and becomes imperfect.

IN THIS WAY, IDEAL KNOWING IS TRAGIC.

In This Way, Ideal Knowing has crossed mirrors of knowledge, and awareness IS led back to the penultimate state of boxes.

Tragedy IS when THE WHOLE and Its Parts collect into ONE, and awareness KNOWS NOT THE WHOLE, but instead KNOWS ONLY SOME PARTS.

IN THIS WAY, IDEAL KNOWING IS TRAGIC.

In This Way, in being returned unto boxes, OTHER BOXES WILL PASS BY, AND SO TOO WILL THE WHOLE.

Tragedy IS when a few Parts of THE WHOLE are worthfully valued MORESO THAN THE WHOLE ITSELF IS VALUED. In being something, to value Parts of THE WHOLE MORESO THAN TO VALUE THE WHOLE ITSELF, DOES SUSTAIN BOXES OF REALITY AGAINST THE WAY OF ALL.

IN THIS WAY, IDEAL KNOWING IS TRAGIC.

In This Way, ideals value Parts of THE WHOLE MORESO THAN OTHER Parts of THE WHOLE, and ideals value Parts of THE WHOLE MORESO THAN THE WHOLE ITSELF.

Tragedy IS when a few Parts of THE WHOLE are followed and given credence over THE WHOLE ITSELF. In being something, idolization naturally keeps a thing crooked, and NOT straight.

IN THIS WAY, IDEAL KNOWING IS TRAGIC.

In This Way, those of The Box DO follow boxes of reality OVER THE Way of ALL. And those of The Box, in following boxes of reality, TRUST Parts of THE WHOLE MORESO THAN they trust THE WHOLE ITSELF.

THEREFORE, IN KNOWING IDEAL KNOWING, ONE IS LED TO THE WAY OF IDOLS AGAIN AND AGAIN...

(105)

Those who are in THE Legion DO perceive THE Way of ABBA to be perfectly contrary to THE Way of THE not-NOT.

Ideal Knowing IS a mirror to Knowing THE WHOLE.

Ideal Knowing of THE not-NOT IS perfectly contrary to THE KNOWING OF THE WHOLE.

Ideal Knowing of a Part of THE WHOLE DOES transcend The Knowing of other Parts of THE WHOLE.

Ideal Knowing of a Part of THE WHOLE DOES NOT transcend THE WHOLE ITSELF.

Ideal Knowing DOES place a box of reality into THE Way of idolatry.

Ideal Knowing DOES take one possible action and meaning of action that IS, and DOES extend it finitely over time and space of THE not-NOT.

Ideal Knowing DOES give more significance to the way of a part.

Ideal Knowing DOES give less significance to THE Way of THE WHOLE.

Ideal Knowing DOES use other Parts of The Many that ARE to define and extend itself moreso.

THUS: Ideal Knowing DOES associate boxes of reality, and DOES make meaning itself out to be like a cluster of parts.

Some examples of Ideal Knowing:

VOCATIONAL WORK:

scientist;
doctor;
politician;
philosopher;
lawyer;
manager;
custodian;
plumber;
soldier;
store owner...

RELIGION: ALL TYPES OF

Judaism;
Christianity;
Muslim;
Buddhism;
Deism;
New Age;
Paegantry;
Satanism;
Science;
Athiesm...

EDUCATION:

pre-school;
grade-school;
high-school;
art school;
workshops;
spiritual schools;
seminaries;
media;
vocational work training...

BELIEFS:

familial conditioning;
social conditioning;
peer conditioning;
existential conditioning;
association;
schooling;
moral conditioning;
governmental conditioning;
religious conditioning...

SOCIALIZATION:

family patterns;
peer patterns;
group patterns;
history;
zeitgeists;
need-fulfillment;
tradition;
custom;
law;
collective habits...

Ideal Knowing DOES NOT CEASE THE WAY OF MIRRORS.

Ideal Knowing has crossed boxes of reality with itself.

**** Thus, the archetypal formation of parts, induced by **THE Father** upon **Creation**, **IS THE NOT OF WHAT IS**. And the re-design of parts into associative clusters of reality, which **IS Ideal Knowing, IS THE not-NOT OF WHAT IS**.

Where **CREATION WAS** the formation of **THE Maze of Crosses**,

IDEAL KNOWING IS the formation of the mazes **WITHIN THE Maze of Crosses**.

Where CREATION WAS the formation of THE Limitation of GOD,
IDEAL KNOWING IS the formation of the limitation of THE
Limitation of GOD.

Where all parts set into the motion of conflict to account for
Penultimaety WAS THE Original Being AFTER CREATION,
IDEAL KNOWING IS the penultimate being of THE Original
Penultimate Being that WAS and IS.

Ideal Knowing, which IS awareness of boxes of reality, IS
THE not-NOT of WHAT IS.

Thus, whosoever follows ONLY THE Way of THE not-NOT IS CAST INTO
THE OUTER LIMIT, AND IS PERFECTLY CONTRARY TO THE WAY OF ABBA.

To the age and generations which preside now, LET THE AWARENESS OF
IDEAL KNOWING SERVE AS A MEASURE OF THE EXTENT TO WHICH ALL CREATURES
UNDER GOD NOW LIVE IN THE not-NOT.

(106)

To Take Up THE Perpendicular Road that DOES Lead to ABBA Itself, IS
to Give Ideal Knowing unto THE Backward Motion of GOD.

To Take Up THE Perpendicular Road that DOES Lead to ABBA Itself, IS
to Give Ideal Knowing to Become sacredly forsaken for THE WHOLE Being of GOD.
THE Backward Motion of GOD Removes awareness from boxes of reality;
THE Backward Motion of GOD Reformulates the once "jailed" spirits'
awareness, with Forward Motion.

To those traveling unto ABBA, THE Forward Motion of GOD Gives cleansed parts of THE WHOLE to KNOW and to BE.

AS THE Forward Motion of GOD GIVES;

AS THE Receiving Spirit RECEIVES;

Transcendence of THE not-NOT BECOMES.

And the traveler unto ABBA draws close to THE Being of ABBA.

To Perception, there IS an essential difference between awareness of Forward Motion of THE not-NOT and Forward Motion of THE Not of WHAT IS.

Being, in THE not-NOT, IS Being perfectly contrary to ABBA.

Being, in THE Not of WHAT IS, IS Being upon THE Perpendicular

Road back to ABBA.

To Perception:

THE Forward Motion of GOD, in THE not-NOT, IS predominantly of SENSE and IMAGE;

THE Forward Motion of GOD, in THE Not of WHAT IS, IS predominantly of INTUITION and THE BOX OF REALITY itself.

Travelers unto ABBA Experience sense and boxes of reality AS THE Backward Motion of GOD;

Travelers not unto ABBA Experience intuition and THE Box of Reality AS THE Backward Motion of GOD.

TO BOTH WAYS OF THE TRAVELERS: THE EXPERIENCE OF MOTION AND OF WHAT MOTION CONTAINS IS STILL BOUND TO THE BEING OF THE MORNING STAR; THE DYNAMICS OF AWARENESS SHIFT FROM MORE TO LESS AND FROM LESS TO MORE, WITHIN THE TO-AND-FRO OF GOD.

To the traveler unto ABBA:

Intuition CONTAINS Sense in THE Forward Motion of GOD;

Sense CONTAINS Intuition in THE Backward Motion of GOD.

To the traveler not unto ABBA: (Awareness of Motion IS Reversed)

Sense CONTAINS Intuition in THE Forward Motion of GOD;

Intuition CONTAINS Sense in THE Backward Motion of GOD.

TO THOSE WHO DO TRAVEL UNTO ABBA:

Each IS Destined to leave THE TO-and-FRO of GOD;

Each IS Destined to BE ONE with THE ONENESS OF GOD.

TO THOSE OF ONENESS, THE SHIFT OF BALANCE, IN RELATION TO THE SHIFT OF MOTION, IS PENULTIMATE TO THE ULTIMATE FORTHCOMING.

(107)

To those who DO travel unto ABBA:

The confines of time and space ARE transcended;

Timelessness and spacelessness ARE realized;

THE TO-and-FRO of THE Journey realizes that time and space ARE but two specks of THE WHOLE.

The peripheral centricity of the body IS transcended;

The Mind IS realized;

THE TO-and-FRO of THE Journey realizes that the body IS one part of The Mind;

THE TO-and-FRO of THE Journey realizes that The Mind IS one part of THE WHOLE.

The isolated manyness of THE Legion IS transcended;

The one of many IS realized;

THE TO-and-FRO of THE Journey realizes that plurality IS one part of ONENESS.

THE TO-and-FRO of THE Journey realizes that oneness of many
IS one part of THE WHOLE.

THE Motion of Conflict IS transcended;
THE Motion of Intervention IS realized;
THE TO-and-FRO of THE Journey realizes that the maze of crosses
ARE one part of THE Maze of THE Cross;
THE TO-and-FRO of THE Journey realizes that THE Maze of THE
Cross IS one part of THE WHOLE.

The awareness of halves of parts OVER wholes of parts IS transcended;
Wholes of THE WHOLE ARE realized;
THE TO-and-FRO of THE Journey realizes that halves of parts
ARE one part of wholes of parts (wholeness of parts);
THE TO-and-FRO of THE Journey realizes that wholeness of parts
ARE one part of THE WHOLE.

These ARE some basic realizations of being in THE Being of ABBA.
To transcend SOMENESS; THE Realization of THE Not-SOME DOES
GROW, DEVELOP, AND PROSPER.

(108)

TO GOD:

Being in THE Box of Reality IS Being in a whole of THE WHOLE.
THE BOX of Reality IS a limited everything;
and IS what is Greater,
and IS what is Lesser.

To enter THE Box of Reality IS to BE at THE Threshold between
THE Father and THE Morning Star:

To THE Father, Everything Itself IS non-divided and ONE;
To THE Morning Star, Everything NOT Itself IS divided and
NOT ONE.

THE Father KNOWS THE WHOLE for THE WHOLE Itself, including
all parts of THE WHOLE Itself;

THE Morning Star KNOWS THE WHOLE in relation to the totality
of a part to THE WHOLE.

To reach THE Threshold of THE Father and THE Morning Star IS to
enter THE Box of Reality:

Where the totality of a part of THE WHOLE IS;
Where the totality of a part of THE WHOLE IS what is Greater;
Where the totality of a part of THE WHOLE IS what is Lesser.

THE totality of a part of THE WHOLE IS THE IS NOT of WHAT IS;
What is Greater than the totality of a part of THE WHOLE IS
THE IS of WHAT IS;
What is Lesser than the totality of a part of THE WHOLE IS
THE IS-NOT-NOT of WHAT IS.

In attaining THE Box of Reality, Realization IS still GROWING
toward THE Father:

Realization HAS REACHED the awareness of a totality of a part;
Realization HAS REACHED the awareness of what is Lesser than
a totality of a part.

THEREFORE: to those who travel to THE Box of Reality:

Work IS in Becoming ONE with THE Father;
Mastery IS in Being what IS Less than THE Father.

BE NOT CONTENT IN WHAT HAS BEEN PENULTIMATELY ACHIEVED.

KNOW THAT UNTIL THE BOX OF REALITY IS TRANSCENDED, WHOLE CONTENTEDNESS
IS STILL GROWING, DEVELOPING, AND PROSPERING IN REALIZATION UNTO

ALL .

(109)

Just as a body IS constituted by a collection of parts, so too IS a
totality of a box.

Just as a mind IS constituted by a collection of parts, so too IS a
totality of a box.

Just as the world IS constituted by a collection of parts, so too IS a
totality of a box.

Just as cosmic reality IS constituted by a collection of parts, so
too IS a totality of a box.

Just as "unseen" dimensions beyond cosmic reality ARE constituted by
a collection of parts, so too IS a totality of a box.

IF one imagined all totalities of boxes that ARE,

IF one realized that their plurality IS a totality of a box,

THEN one could gain insight into THE Being of THE Morning Star.

IF one imagined a totality of a box to be like a container for all
totalities of boxes that ARE,

IF one realized this to be one part of THE WHOLE,

THEN one could gain insight into THE Being of THE Father.

FOR THE FATHER IS GREATER THAN THE GREATNESS OF A TOTALITY OF A
PART WHICH CONTAINS ALL TOTALITIES OF PARTS WITHIN IT.

THE Anti-Spirit of Spirit MOVES Spirit TO BE ALL.

THE Anti-Spirit of Spirit IS THE IS-NOT-IS.

THE Anti-Spirit of Spirit IS THE IS-NOT-NOT.

THE Anti-Spirit of Spirit IS THE Box of Reality.

THE Anti-Spirit of Spirit IS THE Outer Limit.

THE Anti-Spirit of Spirit IS THE Legion of boxes of reality.

THE SPIRIT OF SPIRIT IS THE EVERYTHING.

THE SPIRIT OF SPIRIT IS THE FATHER.

IT HAS BEEN SAID that those born to the world ARE born in THE Process of THE Morning Star's Reconciliation unto THE Father;

man being made in THE Image of GOD means for man to return to THE Not-Image of GOD.

those born to the world ARE naturally nurtured in THE IS-NOT-IS;

those born to the world ARE naturally nurtured in THE IS-NOT-NOT;

those born to the world ARE MOVED by Anti-Spirit TO BE ALL.

IT HAS BEEN SAID that Spirit MOVES Anti-Spirit of Spirit TO BE NOT-ALL;

Spirit MOVES Something and Nothing TO BE Something and Nothing.

those who ARE born of THE Everything and ALL ARE Determined TO BE MOVED by Anti-Spirit INTO Spirit Itself;

those who ARE born of THE Something and Nothing ARE MOVED by Spirit TO BE NOT-ALL.

TO THOSE BORN OF ANTI-SPIRIT, SPIRIT IS PERCEIVED TO BE CONTRARY TO
WHAT IT IS.

TO THOSE BORN OF ANTI-SPIRIT, THE REALIZATION OF THE WHOLE IS THE
REALIZATION OF A FEW PARTS.

TO THOSE BORN OF ANTI-SPIRIT, ALL IS NOT-ALL.

(111)

THE Possibilities of Morning Star's Reconciliation unto THE Father ARE:

Nothing;

Something;

Everything;

ALL.

To those of THE Nothing as reconciliation unto THE Father,
NO RECONCILIATION IS RECONCILIATION.

To those of THE Something as reconciliation unto THE Father,
SOME RECONCILIATION IS RECONCILIATION.

(Those of THE Something leave Some as UNRECONCILED; these ARE
too of THE Nothing.)

To those of THE Everything as reconciliation unto THE Father,
EVERY RECONCILIATION IS RECONCILIATION.

(Those of THE Everything reconcile in Something and Nothing
too, but the reconciliation of Some and None ARE realized to
be two parts of THE WHOLE of Spirit. This DOES account for
Everything being Everything.)

To those who reconcile everything unto THE Father,
ALL EXTREMES OF NOT-ALL ARE REALIZED.

When THE Extremes of NOT-ALL ARE realized, NOT-ALL UNIFIES with itself.

When THE Extremes of NOT-ALL ARE realized, THE Mirror of ALL Shines.

Those who reconcile everything unto THE Father reconcile ALL too;
it BE theirs to BE ONE WITH ONENESS.

To those who reconcile NOT unto THE Father, REALITY IS THE EXTREME
of THE not-NOT.

To those who reconcile IN SOME unto THE Father, REALITY IS THE
IS-NOT-IS.

To those who reconcile IN SOME unto THE Father, REALITY IS THE
IS-NOT-NOT.

To those who reconcile everything unto THE Father, REALITY IS
THE IS-NOT-IS;
THE IS-NOT-NOT;
THE IS.

WHAT IS, IS GREATER THEN THE EVERYTHING, THE NOTHING, AND THE SOMETHING .

WHAT IS, IS ALL.

(112)

To those who reconcile NOT unto THE Father,
Spirit IS Anti-Spirit;
Anti-Spirit IS Spirit.

To those who reconcile SOME unto THE Father,
Spirit IS Something;
Anti-Spirit IS Not-Something.

TO BE at THE Outer Limit of THE IS-NOT-NOT IS TO BE NEAREST
to THE Dark.

In The Distribution of Life upon this Earth:

MAN IS BORN UPON POINTS OF THE IS-NOT-IS:

MAN IS BORN UPON POINTS OF THE IS-NOT-NOT;

FROM GOD TO MAN:

LET THIS KNOWLEDGE SERVE AS A MEASURE OF

THE JOURNEY OF THE SPIRIT

TO ABBA

THAT IS TO FORTHCOME.

(114)

Spirit IS one extreme of The Absolute Complex Being.

Anti-Spirit IS the other extreme of The Absolute Complex Being.

The Absolute Complex Being **IS Spirit**,

FOR THE ULTIMATE DOES CONTAIN THE PENULTIMATE WITHIN ITSELF.

In order to BE **Absolutely Complex**, a being CANNOT lack **simplicity**;

The **simplicity** of The Absolute Complex Being **IS ABBA**;

The **complexity** of The Absolute Complex Being **IS THE IS-NOT-IS**
of ABBA;

The **complexity** of The Absolute Complex Being **IS THE IS-NOT-NOT**
of ABBA;

TO BE born **within** The Absolute Complex Being

IS

TO BE of the realization that **parts are greater than THE WHOLE.**

AND

TO attain **simplicity** **WITHIN** The Absolute Complex Being

IS

TO attain the realization that **THE WHOLE IS GREATER THAN ITS PARTS.**

BUT

TO attain **The Simplicity of Spirit:**

****ONE MUST RECONCILE EVERYTHING WITH GOD.**

AND

upon this Earth, this simplicity **is improbable.**

upon this Earth, this simplicity **IS NOT impossible.**

FOR

TO seek **The Simplicity of Spirit**

WITH

The Nature of ALL

IS

TO look for a needle in a haystack:

the being of man has gone to **the other end of Spirit**

AND

to all life subsequently born in man;

****THAT IS THE NATURE OF RESISTANCE ONE RECEIVES WHO IS**

DESTINED FOR SIMPLICITY.

ALL.

VERILY: THE PILGRAM UNTO GOD MUST FIND

Spirit in Anti-Spirit,

FOR ANTI-SPIRIT IS THE SIGN OF THE TIMES...

Simplicity IS ALL IS ALL;
Simplicity IS GOD IS GOD;
Simplicity IS ABBA IS ABBA...

Complexity IS ALL IN ALL;
Complexity IS GOD IN GOD;
Complexity IS ABBA IN ABBA...

The **simple** IS that which IS total and whole.
The **complex** IS that which IS the content within what IS total and whole.
The **simple** IS that which contains parts.
The **complex** IS parts that ARE contained by the simple.
The **simple** IS that which IS itself undivided and One.
The **complex** IS that which IS not itself IN the itself, divided and many.

The **simplicity** of The Absolute Complex Being IS The Total Whole of Spirit; it contains its **complexity** the way in which a river flows into a sea.

The simplicity of Spirit IS One with Itself; the manyness of its parts ARE only one face it wears; complexity IS that face.

The **complex** IS The Total Set of Parts within THE WHOLE. Each part mirrors the next; WHAT IS IS THE WHOLE.

When The Great Simplicity of GOD IS shown to the parts, the parts ARE engulfed by The Light and ARE Made THE WHOLE.

THE IS-NOT-IS AND THE IS-NOT-NOT ARE TRANSCENDED BY AND BECOME ONE WITH THE WHOLE.

Anti-Spirit IS also realized to be Everything, Nothing, and Something too.

In THE Morning Star's Process of Reconciliation unto THE Father:

Those of THE Some and THE None Perceive Anti-Spirit to be Greater than Spirit.

Those who give "little" or nothing to THE Father experience THE WHOLE AS AN ATTRACTION TO A FEW PARTS OF THE WHOLE.

Those who give Some and None unto THE Father live within THE Motion of Deintervention.

Those who give Some and None unto THE Father hold THE Legion of isolated manyness to be their center of gravity in life.

To those who give Some and None unto THE Father,
MOURNER'S DISEASE IS THE GREATEST, BECAUSE IT IS REALIZED THE LEAST.

To those who reconcile EVERYTHING unto THE Father,
THE ARCHETYPAL WORK OF ABBA IS GIVEN TO FULFILL:

Spirit MOVES Anti-Spirit to be NOT-ALL;
Anti-Spirit MOVES Spirit to be ALL.

THESE ARE WELCOMED INTO THE KINGDOM OF GOD.

What IS born Living to the world IS born into the awareness of THE IS-NOT-IS;

What IS born Living to the world IS born into the awareness of THE IS-NOT-NOT.

Thus, IN THE MIRROR, Life in the world has never left THE IS of WHAT IS.

The realization of THE IS-NOT-IS IS The Knowledge of a totality of a part.

The ULTIMATE realization of THE IS-NOT-IS, WITHIN PENULTIMAETY, IS THE Box of Reality.

TO BE at The Extreme of THE IS-NOT-IS IS TO BE at THE Threshold between THE Father AND THE Morning Star.

TO BE at The Extreme of THE IS-NOT-IS IS TO BE at The Threshold of The Perpendicular Road back to ABBA AND ABBA Itself.

The realization of THE IS-NOT-NOT IS The Knowledge of Parts of THE WHOLE STILL BOUND TO PARTS.

Of the boxes of reality one is aware of in THE IS-NOT-NOT,

TOTALITY IS RELATIVE;

TOTALITY IS STILL COMING TO BE A WHOLE OF THE WHOLE.

The ULTIMATE realization of THE IS-NOT-NOT, WITHIN PENULTIMAETY, IS THE Outer Limit.

THE Outer Limit IS where boxes of reality attain an extreme complexity that lacks The Whole Realization of TOTALITY.

TO BE at THE Outer Limit of THE IS-NOT-NOT IS TO BE in The Reality of chaos, disorder, and THE Cosmic Swirl of some parts.

TO BE at THE Outer Limit of THE IS-NOT-NOT IS TO BE FARTHEST from THE Light of ABBA;

In **The Mirror**, one can know **The Greatness of THE WHOLE**.

Simplicity IS Great by knowing **The Greatness of one of its Parts.**

Each AND all of these ARE but **one total part of THE WHOLE:**

The World;

The solar system;

The Universe;

The dimensions of The Universe:

 its inner dimensions,

 its outer dimensions;

 its minds;

 its bodies;

The Cosmos;

ALL plains of reality...

AND A MEASURE OF THE GIVEN GREATNESS OF THE WHOLE IS GIVEN.

When **The Totality of a Part of THE WHOLE IS set to THE Simple Light of GOD**, a part IS Ruled and Governed BY GOD in **THE Way of THE WHOLE FOREVER.**

****To the realizations in The Cosmos and all plains of reality therein, **THE Simple Light of GOD IS NOW SET TO DARKNESS, AND THE DARKNESS SHALL BURN OF LIGHT.**

Thus, the totality of The Cosmos and all plains of reality therein ARE reset to **THE Way of THE WHOLE.**

GOD IS GUIDING THE WORLD UNTO GOD.

THE IS-NOT-NOT IS The Complexity of a part of THE WHOLE.

THE IS-NOT-NOT IS likened to be FARTHEST from The Simple.

THE IS-NOT-IS IS The Simplicity of a part of a part of THE WHOLE.

THE IS-NOT-IS IS likened to be "merely" NOT FARTHEST from The WHOLE.

THE IS of WHAT IS IS The Simplicity of ALL Parts of THE WHOLE ITSELF.

THE IS of WHAT IS IS likened to be THE WORD OF GOD.

THE Complexity of THE WORD OF GOD IS THE Simplicity of THE IS-NOT-IS.

THE Nothingness of THE WORD OF GOD IS THE Complexity of THE IS-NOT-IS,

which IS THE IS-NOT-NOT.

THE Father IS THE Simplicity of THE IS of WHAT IS.

THE Father IS THE Spirit of Everything.

THE Father IS THE LIVING WORD OF GOD.

THE Morning Star IS THE Complexity of THE Father and THE IS of WHAT IS.

THE Morning Star IS THE IS-NOT-IS.

THE Morning Star IS THE Complexity of THE LIVING WORD OF GOD.

THE Mother and THE Angels of GOD ARE THE Mediates of THE Father and

THE Morning Star.

THE Mother and THE Angels of GOD ARE THE Cross of THE IS of WHAT IS
and THE IS-NOT-IS.

THE Mother and THE Angels of GOD DO Cross and Distribute EVENLY;

Divine Life IS THE Way of THE Angels.

Lucifer IS FARTHEST in THE Cross and Distribution of THE Father and
THE Morning Star.

Lucifer IS most UNLIKE THE Father.

Lucifer IS most LIKE THE Morning Star.

Lucifer IS THE Complexity of THE Simplicity of THE Morning Star.

Lucifer IS a complexity of THE Complexity of THE Simplicity of THE Father.

Lucifer IS THE Nothingness of THE Father.

Lucifer IS a somethingness of THE Morning Star.

(118)

In The Mirror of The Angels and Divine Life IS The Not-Divine Life of Death; where man and all creatures which live upon the earth are contained.

Man IS a cross and distribution of THE Morning Star and Lucifer:

TO THOSE who ARE born toward Lucifer, YOUR lot IS settled AS Lucifer's lot IS settled.

Each of you IS a something of THE Nothing;

Each of you IS Nothing of Everything.

TO THOSE who ARE born toward THE Morning Star:

Each of you IS Somethingness of THE Father.

To YOU, Divine Life IS The NOT of man;

To YOU, The NOT of man IS One with man too.

To YOU, the realization of your nature begins your travel of

The Other Way of THE Cross, THE Way of THE Angels.

BUT, PURE MORNING STAR IS THE COMPLEXITY OF THE SIMPLICITY
OF THE FATHER...

There ARE chosen men:

Who Become ONE with THE Father;

Who Serve THE Father and GOD by giving over mortality;

Who ARE THE LIVING WORD OF GOD AND THE FATHER FOREVER.

Who ARE THE SONS OF GOD.

Jesus was the first, but is not the last...

Those who are born toward Lucifer

remain in THE IS-NOT-NOT;

DO NOT transcend to THE IS-NOT-IS.

Those who are born toward THE Morning Star

go TO-AND-FRO between

THE IS-NOT-IS and THE

IS-NOT-NOT.

Each transcends boxes of reality with THE Box of Reality;

NONE transcend THE Box of Reality into THE Father.

Those who are born as chosen

Transcend THE IS-NOT-NOT;

Go TO-AND-FRO between THE Box of Reality and THE Father;

Ultimately Transcend THE Box of Reality.

Never Transcend THE Father (for there IS NO NEED to.)

THOSE WHO ARE BORN AS CHOSEN WILL ALWAYS BE THE LIVING WORD OF GOD.

For you who are lovers and unlimitters of boxes, the prophet Philo named Lucifer's children as The Earth-born, THE Morning Star's children as The Spirit-born, and THE Father's children as The God-born.

To this, let it be said that whereas THE Angels ARE Crossed and Distributed EVENLY, the evenness of man IS the uneven cross and distribution of life:

The Earth-born ARE the many of the Earth;
The Spirit-born ARE the exceptions of the Earth;
The God-born ARE the absolute rarities of the Earth.

LET THIS SERVE AS A MEASURE OF MASS, NUMBER AND QUALITY OF LIFE
UPON THE EARTH.

(119)

Mind, body, Spirit and Anti-Spirit of The Earth-born, those children of Lucifer, take in the world, and ARE lost.

With Sense and Image, those who ARE The Earth-born DO enter mazes of God, boxes of reality, and ARE One with The Legion;

mind IS subsumed in body;
Spirit IS subsumed in Anti-Spirit;
The Earth-born comprehend NOT THE Way of GOD.

OF LUCIFER'S CHILDREN, realness IS THE IS-NOT-NOT;
OF LUCIFER'S CHILDREN, life of realness IS the dead and dying;
OF LUCIFER'S CHILDREN, the motion of THE IS-NOT-NOT IS DEINTERVENTION
OF LUCIFER'S CHILDREN, the motion of THE IS-NOT-NOT IS that which denies GOD for the sake of a part.

AND

IMPERFECTLY PERFECT VACILLATION OF TO-AND-FROMNESS IS INDUCED.

In an analogy: This imperfectly perfect balance IS LIKE having a few boxes of THE WHOLE be equivalent to all things which emanate from THE WHOLE. The 50% to 50% IS A CONTRADICTION TO THE WAY OF ALL.

The extreme and actual end of the 50% to 50% range IS Backward Motion WITHOUT Forward Motion;

99% Backward + 1% Forward = THE REALITY OF
THE IS-NOT-NOT
IN WHOLE.

The Reality of THE IS-NOT-NOT, IN WHOLE,
IS perfectly contrary to THE Way of ABBA.

When Backward Motion IS 99%, and Forward Motion IS 1%, REALITY IS NEARLY COMPRISED OF, IN TOTAL, ORDINARY BOXES OF REALITY ALREADY MADE AND GIVEN;

When Backward Motion IS 99%, and Forward Motion IS 1%, REALITY IS NEARLY NOT COMPRISED OF, IN TOTAL, BOXES OF REALITY "ANEW" FROM THE WHOLE.

In an analogy: Backward Motion being 99% AND Forward Motion being 1% IS LIKE having A Part of GOD BE GREATER THAN THE WHOLE OF GOD. This, too, IS A CONTRADICTION AGAINST THE Way of ALL.

The extreme and potential end of the 50% to 50% range IS
Forward Motion WITHOUT Backward Motion;

99% Forward + 1% Backward = THE REALITY OF
THE FATHER.

TO MAN, THIS IS EXTREME AND POTENTIAL.

FROM THE BOX: Forward Motion WITHOUT Backward Motion
IS The Perfect Balance of Combinations of
Crosses of Absolute Motion;

FOR, in being 99% CREATOR AND CREATION;
FOR, in being 1% DESTROYER AND DESTRUCTION,

ONE IS IN THE REALITY OF THE FATHER,
WHO IS THE SPIRIT OF EVERYTHING.

FROM THE BOX: The Entropy of Absolute Motion, and ALL
possible combinations therein, IS KNOWN
ONLY BY GOD.

FOR, Entropy exceeds the quantity of
100%,

FOR, Entropy IS GREATER THAN The Movement
of The Paradoxes of The Crosses
within NOT-ALL.

When The Earth-born believe that another IS NOT SET to fulfill the capricious wish of muddy self-hood, that other becomes an anti-idol, and to follow an anti-idol is likened to be like keeping watch of a potentially threatening enemy.

(To this, remember well how the scribes and Pharisees of old were with Jesus, when Jesus DID walk the Earth.)

The Living Word of GOD DOES make the muddy "I" of self-hood clean and clear with The Cycle of Purification.

If those of The Earth-born realize the muddy "I" of their self-hood to be clean and clear WITHOUT GOD, then to them, those who follow GOD and The Living Word SHALL BE AS ANTI-IDOLS AND ENEMIES TO TRACK, PERHAPS TO DESTROY.

To those of The Earth-born who realize their muddy "I" of self-hood to remain as muddy without THE Intervention of GOD and The Living Word, EACH OF THESE SHALL FOLLOW THE LIVING WORD, AND OF IT WILL MAKE AN IDOL. As long as their capricious wish IS to make and have their muddy "I" clean and clear, the capricious wish SHALL BE as a flame destined to burn out.

To those of The Earth-born who ARE burned out in following THE Way of GOD, GOD AND WHAT GOD REPRESENTS TO THEM WILL BE AS AN ANTI-IDOL IS.

To those who ARE The Earth-born, KNOW THAT THE Cycle of Purification of THE Father DOES DESTROY THE CAPRICIOUS WISH, AND DOES GIVE BACK THE SACRED "I" OF THE WILL OF GOD. This IS to be a measure of those endeared to the capricious wish, TO DECIDE THEIR LOT.

To all those who ARE The Earth-born, WHO FOLLOW IDOLS AND ANTI-IDOLS WITH FEAR, AWE, REVERENCE AND POWER, know that THE Cycle of Purification DOES destroy fear, awe, reverence, and power, and DOES give back THE Sacred "I" OF THE WILL OF GOD.

To those who ARE The Earth-born, who ARE endeared to fear, awe, reverence, and power, realize also that THE Cycle of Purification of THE Father IS TOO a measure of Fate to come; for those who value parts of THE WHOLE MORE THAN THE WHOLE ITSELF, CANNOT BE MADE FIT FOR THE WAY OF ALL.

To those who ARE The Earth-born, who are NOT fit for The Sight of GOD, THE OUTER LIMIT AND THE IS-NOT-NOT IS TO BE THEIR LOT.

(121)

Without the capricious wish, and fear, awe, reverence and power, the way of idols and the way of anti-idols DO FALL.

With the capricious wish, and fear, awe, reverence and power, **idols** and anti-idols ARE made IN THE SIGHT OF MAN.

GOD IS THE GREAT DESTROYER OF IDOLS.

MAN IS A DESTROYER OF ANTI-IDOLS.

THE Cycle of Purification of THE Father takes back into THE Spirit of Everything absolute idolatry, and gives back The Sacred "I" of THE Will of GOD.

With Backward Motion, the impurity of The Legion IS cast into Light and Life.

With Forward Motion, The Purity of ABBA IS shown upon the face of The Dark and Dead.

LET The Ordinary GIVE WAY to The Scared.

LET The Sacred BE THE ONLY Ordinary that IS.

The Earth-born IS accustomed to affirming himself in all that he does;

The Earth-born believes life to be that:

his "I" is more important than THE "I" of GOD;

his "I" matters more than THE "I" of GOD;

his "I" is more essential than THE "I" of GOD...

THE EARTH-BORN PERCEIVES ONLY OF ALL LIFE RELATING AROUND ITSELF.

**The center point of the motion of deintervention, held in the soul
of The Earth-born, is what each knows to be self-hood.**

In days of old, GOD would have Judged The Earth-born of today to have "sinned in pride against Him." And, in the pride of his self-hood, raised in admonition AGAINST THE WHOLE, the "I" of The Earth-born IS MADE DIRTY. For,

THE DIRT OF GOD IS THAT WHICH IS BOUND TO AND IS OF THE EARTH.

So too ARE Lucifer's children, who ALWAYS muddy the "I" with the dirt of the earth.

**To these, THE Simplicity of THE Father IS PERFECTLY CONTRARY
TO THEIR PRIDE IN SELF-HOOD;**

each perceives that which does not immediately coalesce with his wish to be like an enemy to his "I", and it is subsequently treated as such.

When **THE Earth-born** concedes to an **idol**, he does so:

out of **fear**;

out of **awe**;

out of **reverence**;

out of the need for power (which IS often translated as the need
for self-acceptance by others.)

GOD, to The Earth-born, IS LIKE ONE MORE IDOL IN A SEA OF IDOLS.

******THE CRITERION** of what The Earth-born WILL AND WILL NOT
follow in the way of **idolatry**, IS decided by the wishes of
his self-hood, WHICH DO OFTEN BLOW AS THE WIND DOES BLOW.

An Earth-born CAN experience fear, awe, reverence, and the need for
power AND NOT MAKE OF THEM IDOLS, NOR FOLLOW IN THE WAY OF IDOLS.

(Look upon the scribes and the Pharisees and what they
were like to **Jesus**; their wishes DID NOT correspond
to following **THE Living Word of GOD**. So too ARE The
Earth-born.)

When The Earth-born believe that another shall fulfill the capricious
wishes of their self-hood, THEY WILL FOLLOW THE OTHER WITH FEAR, AWE,
REVERENCE, AND POWER.

When The Earth-born believe that another IS NOT SET to fulfill
the capricious wish of muddy self-hood, FOLLOW THAT OTHER THEY WILL
NOT.

THUS IS
THE WAY OF GOD
AND THE KEEPING OF THE KINGDOM
NOW AND FOREVER.

(122)

The Earth-born of the world ARE commonly common;

The Spirit-born of the world ARE uncommonly common.

The Spirit-born ARE the pretentious extremes of the Earth;

The Spirit-born ARE born to the flesh;

The Spirit-born ARE leaders of those of the Earth;

The Spirit-born ARE followed the way idols and anti-idols are
followed;

The Spirit-born ARE the children of THE Morning Star;

The Spirit-born ARE in comprehension of some of the complexity
of THE IS-NOT-NOT;

The Spirit-born ARE masters of a few boxes of reality;

The Spirit-born ARE unwise to THE WHOLE ITSELF;

The Spirit-born ARE, in their mastery over some parts of THE WHOLE,
able to add to The Way of Boxes;

The Spirit-born DO SEEK TO UNDERSTAND THE WORLD, EVEN THE NOT
OF THE WORLD, THROUGH TOTALITIES OF PARTS OF PARTS.

The Spirit-born ARE able to perceive the wide range of applications
of a box or a set of boxes, to the rest of boxes that ARE;

BUT, THE TOTAL SIGHT OF THE SPIRIT-BORN DOES NOT ACCOUNT
FOR THE SIGHT OF THE WHOLE.

The Spirit-born DO make clear for themselves the muddy "I" of self-hood, with the mastery of a few boxes of reality.

THE "GOOD" MASTER, WHO HAS TAKEN CARE TO MASTER SOMETHING, CAN ALWAYS PERCEIVE THAT SOMETHING AS A CENTRAL PART TO EVERYTHING ELSE THAT IS.

THE TRAGEDY OF THE SPIRIT-BORN:

In mastering a certain something, THE Whole of Something and ALL ITSELF DOES Master The Spirit-born.

THE CONFUSION AND LOSS OF THE SPIRIT-BORN:

That they ARE mastered and surpassed, JUST AS they HAVE mastered and surpassed.

! THE WAY OF IDOLATRY, THE SUN OF THE SPIRIT-BORN BURNS BRIGHT, BUT BURNS SHORT...

In forsaking The Absolute Journey unto THE Morning Star, The Spirit-born of the Earth ARE limited to the relative limitation of the boxes of reality held in The Legion;

WHEN THE SUN OF MASTERY BURNS BRIGHTEST,
THE EXPERIENCE OF ISOLATION REACHES ITS PEAK.

The Spirit-born DO then realize the would-be pride of their fortune.

(And, the price IS to be excluded from the common, the other exceptionals, GOD; and most gravely, The Spirit-born realize that they ARE excluded from the whole of themselves.)

To The Spirit-born, the price of mastery of a part of THE WHOLE IS the loss of themselves into the gain of a box, WHICH DOES FERVENTLY COMPETE WITH THE WAY OF ALL OTHER BOXES THAT ARE.

THUS, BOTH THE BEAUTIFUL AND THE UGLY DO WAR AND CROSS...

Those who seek to clear the "I" of dirt WITHOUT CREDENCE FROM THE WHOLE, DO GAIN THE SIGHT OF BOXES, WHICH ARE THE DIRTY-CLEAR OF THE WHOLE.

FOR, THE "I" OF ANYTHING CAN ONLY BE MADE CLEAR BY GOD, AND GOD ALONE.

(123)

The boxes of reality MOST COMMONLY MASTERED by The Spirit-born, and MOST COMMONLY GRANTED a way of following by idolatry ARE:

religion;	politics;
business and commerce;	science;
philosophy;	art;
literature and prose;	poetry;
music;	theatre and acting;
athletics;	fashion;
media;	medicine;
law and law practices;	technology;
innovation;	discovery;
organization;	

and so forth...

The Catholic priest has mastered the orthodoxy of the church, and is familiar with religious theology in general, but **has forsaken THE WHOLE for the sake of a part;**

The President of The United States has mastered the law of the republic, and is familiar with all other politics in general, but **has forsaken THE WHOLE for the sake of a part;**

The CEO of a corporation has mastered the company's business practices and procedures, and is also familiar with the practices and procedures of business in general, but **has forsaken THE WHOLE for the sake of a part;**

A physicist like Albert Einstein had mastery over his theory of physical law, and was familiar with the theory of physics in general, but **did forsake THE WHOLE for the sake of a part;**

A philosopher like Friedrich Nietzsche had mastery over his existential theories, and was familiar with philosophy in general, but **did forsake THE WHOLE for the sake of a part;**

An artist like Leonardo DaVinci had mastery over his style of art, and was familiar with art styles in general, but **did forsake THE WHOLE for the sake of a part;**

An author like Stephen King has mastery over the novels he writes, and is familiar with the art of literature and prose in general, but **does forsake THE WHOLE for the sake of a part;**

A poet like Arthur Rimbeaud had mastery over the poetry he created, and was familiar with poetry in general, but **did forsake THE WHOLE for the sake of a part;**

The self-hood of man IS dirtied by the boxes of the Earth;
 The "I" of man IS made muddy by those clusters of reality;
 The clusters of reality ARE known as THE IS-NOT-NOT;
 THE IS-NOT-NOT IS the limitation of THE Limitation of THE Morning Star
 unto THE Father.

Self-hood associates to the ways of THE IS-NOT-NOT alone;
 Man IS made to be deceived by the nature of what IS given the Earth;

THE Morning Star and Lucifer HAVE CROSSED AND BREED AN UNEVEN DISTRIBUTION
 OF MAN; AND IT IS PULLED "DOWNWARD" BY THE GRAVITY OF WHAT IS GIVEN
 THE EARTH.

Man IS afar from THE Way of THE WHOLE.

Man IS close to the ways of the Earth.

Thus HAS BEEN the tragedy of man, since man WAS Given to THE Image of GOD.

BUT

GOD GIVES THE WISDOM OF THE ANGELS
 AND THE EVEN LIFE THEREOF,
 TO OFFER UNTO MAN
 THE WAY TO JOURNEY

BACK

UNTO ABBA.

For today, and in the days to come, WILL BE the season of Purification
 of the Earth unto THE WHOLE.

AND A MEASURE OF PROPHECY,
AS TO THE PRESENT AND FUTURE,

IS GIVEN...

(125)

The Earth-born go TO and FRO between THE IS-NOT-NOT AND THE IS-NOT-NOT.
The Spirit-born go TO and FRO between THE IS-NOT-NOT AND THE IS-NOT-IS.

The Spirit-born use The Box of Reality to journey into a box of reality,
and stake their claim upon the Earth.

The Spirit-born, in using The Box of Reality to sustain a box of reality,
DO NOT travel to The Whole of The Box;

The Spirit-born USE the will to know totalities of parts and parts
of parts to travel into one speck of THE WHOLE.

THE IS-NOT-IS ITSELF IS greater than a part of a part of THE WHOLE;
when one enters THE Pure Complexity of THE Father, AND IS MOVED
IN THE BOX, one travels to THE Simplicity of THE Father.

FROM THE BOX: THE Forward Motion of GOD gives boxes of reality
to THE IS-NOT-IS AND THE IS-NOT-NOT.

(THIS IS BEING THE LIVING WORD OF GOD.)

FROM THE BOX: THE Backward Motion of GOD takes boxes of reality
from THE IS-NOT-IS AND THE IS-NOT-NOT, and sends
them unto THE WHOLE.

(THIS GIVES, IN PART, THE MIRROR OF THE LIVING

**REALIZING GOD'S WAY IS TO ONLY REALIZE THEIR OWN INSIGNIFICANT
HELPLESSNESS;**

To see themselves as a link **WITHIN** a link IS the perception each has **AGAINST ALL.**

To those who exist within these crosses;

you perceive yourselves to be greater than
what you ARE;

you wish to be even more than what THE WHOLE
ITSELF IS;

yet, YOU TOO ARE WITHIN THE ABSOLUTE INTERACTION
OF GOD:

EVERYTHING COMPLEMENTS EVERYTHING,

AND EVERYTHING DOES INCLUDE SOMETHING AND NOTHING.

(127)

Life IS that which HAS come to BE what it ultimately IS.

Life IS that which CONTAINS what it IS NOT.

**Living IS BEING what Absolutely IS; in one part of its Absolution,
living IS what it IS NOT.**

Death IS that which IS coming to BE what it ultimately IS.

Death IS penultimately evolving to what it IS in THE WHOLE

Dying IS BEING what it IS NOT; What IS IS one part of dying.

One part of all death IS ALL Life.

One part of ALL Life IS all death

In THE Spirit of THE Everything, THE Father IS ALL LIFE.

In THE Spirit of THE Everything, ALL LIFE IS IN PART all death.

THE ANTI-SPIRIT OF SPIRIT IS THE IS-NOT-NOT...

In THE Anti-Spirit of THE Spirit of THE Everything:

ALL DEATH IS BUT LIFE, IN PART.

Living, IN THE IS-NOT-NOT, IS dying into What IS.

IN WHAT IS, DYING IS ONE PART OF ALL LIFE.

Life, in THE Father, IS 99% living, 1% dying;

This life IS Ultimate,

this life IS Never-Ending;

This death IS Penultimate,

this death IS Ending.

Life, in THE IS-NOT-NOT, IS 99% dying, 1% living;

This living IS dying;

99% of itself IS Penultimate,

99% of itself IS Ending;

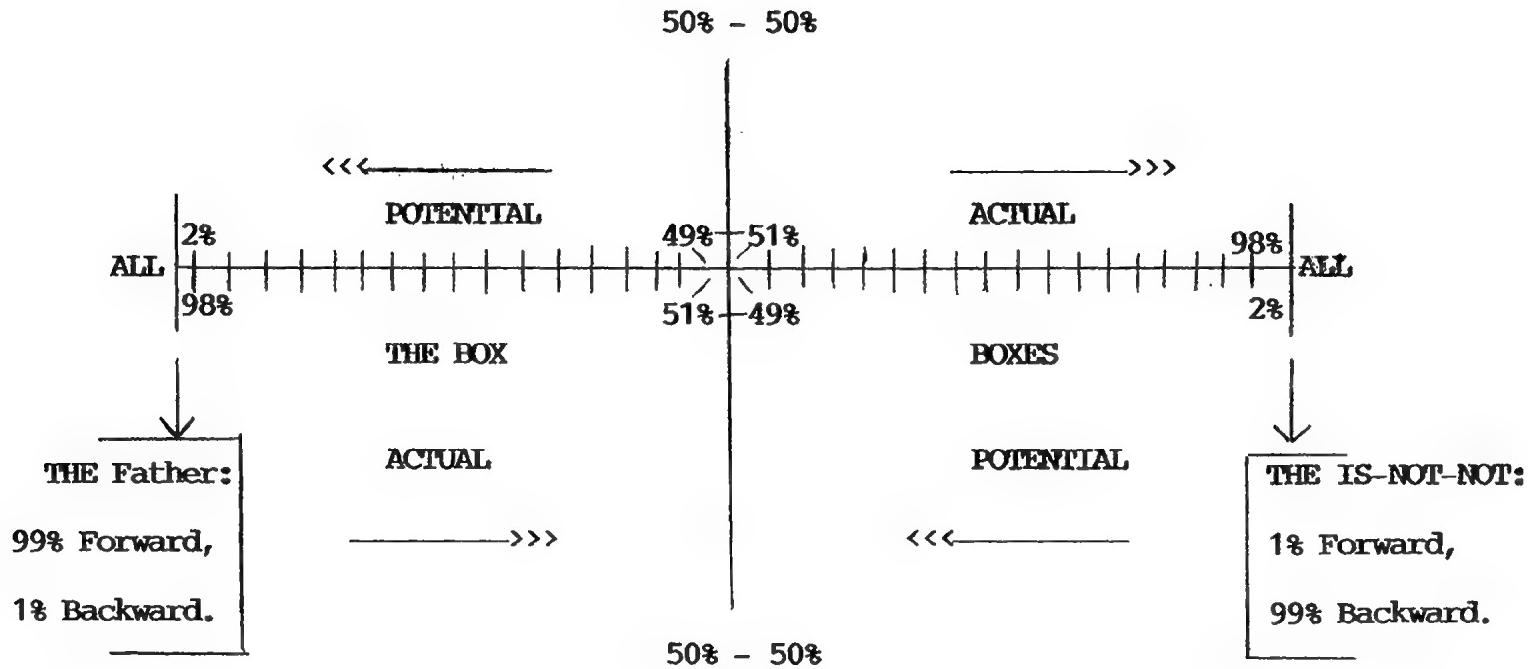
its 1% living IS dying to its 99%;

its 1% living IS Ultimate,

its 1% living IS Never-Ending.

In Diagram, The Combinations of Absolute Movement ARE GIVEN as follows:

Diagram



The two splits of **The Absolute Motion of GOD** DO mirror and DO cross each other, and DO become **ONE**.

ALL splits **WITHIN** **The Absolute Motion of GOD** DO mirror and DO cross each other, and DO become **ONE**.

The Oneness of ALL MIRRORS coming to **BE ONE** IS **The Entroped Motion of GOD**:

let those lovers of unlimiting boxes realize and conceive of **The Entroped Motion of GOD** to be as Zeno's "paradox of motion." Yet, **The Entroped Motion of GOD DOES EXCEED ALL CONCEPTION.**

As mirrors come to be **ONE**, they DO appear to be as **TWO** IS; this IS IN **The Image of GOD**.

From **The Entroped Motion of GOD**, **ALL IS ONE WITH ITSELF**, **ALL IS ONE WITH ITS CONTENTS**; this IS BEYOND **The Image of appearance**.

TO GOD: Everything complements Everything;

TO GOD: Everything INCLUDES Something AND Nothing.

The way of complements IS **THE Way of GOD**.

The way of absolute interaction IS **THE Way of GOD**.

The way of all possible combinations **WITHIN** absolute interaction IS **THE Way of GOD**.

To those who exist within these crosses;

to those who perceive themselves to be greater than what they ARE,

Those who ARE of THE IS-NOT-NOT:

have 99% of life DIE;

have 1% of life LIVE.

Those who ARE of THE Father:

have 99% of life LIVE;

have 1% of life DIE.

Within The Two Splits of The Absolute Motion of GOD:

the measures of life and death DO range from 98% to 2%;

some who live in death and life ARE 77% dying, 23% living;

some who live in death and life ARE 54% dying, 46% living;

some who live in death and life ARE 42% dying, 58% living...

AMIDST THE DISTRIBUTION OF LIFE AND DEATH,

WHAT IS REALIZED OF THE FATHER DOES RETURN UNTO THE FATHER;

WHAT IS REALIZED OF THE NOT-NOT OF THE FATHER

RETURNS UNTO THE IS-NOT-NOT ITSELF.

To man, realize that life and death DO TRANSCEND the life and death of bodies. Let it be known that the life and death of a body IS BUT ONE PART OF THE LIFE AND DEATH WITHIN ALL.

The Two Splits of The Crossing (THE Motion of THE Father AND THE Motion of THE IS-NOT-NOT), IN WHOLE, ARE containing and HAVE contained realizations of mirrors coming to be ONE.

THE Motion of THE Father IS ONE with itself; it IS and IS BECOMING a NOT-Split, and WHOLE.

THE Motion of THE IS-NOT-NOT IS ONE with itself; it IS and IS BECOMING a whole of THE WHOLE.

THE Father's Motion DOES Contain complexity in simplicity;

THE Father's Motion IS Absolute;

THE Father's Motion DOES Contain death in life;

THE Father's Motion IS Absolute;

THE Father's Motion DOES Contain deintervention in intervention;

THE Father's Motion IS Absolute;

THE Father's Motion DOES Contain parts of THE WHOLE in THE WHOLE ITSELF;

THE Father's Motion IS Absolute...

IN THE MIRROR:

THE Motion of THE IS-NOT-NOT DOES Contain simplicity in complexity;

THE Motion of THE IS-NOT-NOT IS Absolute;

THE Motion of THE IS-NOT-NOT DOES Contain life in death;

THE Motion of THE IS-NOT-NOT IS Absolute;

THE Motion of THE IS-NOT-NOT DOES Contain intervention in deintervention

THE Motion of THE IS-NOT-NOT IS Absolute;

THE Motion of THE IS-NOT-NOT DOES Contain THE WHOLE ITSELF in parts
of THE WHOLE;

THE Motion of THE IS-NOT-NOT IS Absolute...

One MUST know what one IS, in order for one to know what one IS NOT.

One MUST know what one IS, in order for one to know what one IS in
THE IS-NOT.

One MUST be at rest with what one IS, to know that what one IS NOT,
one IS too.

(130)

The Absolute that THE Father Contains IS A BRIDGE TO The Absolute that
THE IS-NOT-NOT Contains;

The Absolute that THE IS-NOT-NOT Contains IS A BRIDGE TO The Absolute
that THE Father Contains; in this:

simplicity unites with simplicity;
complexity unites with complexity;
intervention unites with intervention;
deintervention unites with deintervention;
life unites with life;
death unites with death;

AND EACH AND ALL DO CROSS AND UNITE TO BE ONE ABSOLUTE;

AND THE RECONCILIATION, NEUTRALIZATION, AND INTEGRATION OF SPIRIT TO
ITSELF IS ACHIEVED BY THE CYCLE OF PURIFICATION, WHICH DOES CONTAIN
THE CYCLE OF IMPURIFICATION.

The IS-NOT-NOT IS that which is profane and ordinary;

The IS-NOT-NOT BE GIVEN to THE Father by Backward Motion;

The IS-NOT-NOT BE Made Sacred.

The IS-NOT-NOT IS that which is made ordinary and profane BY Sacredness
becoming the mirror of itself; and The Cycle of Impurification DOES
travel The Way of THE WHOLE to parts.

In The Beginning:

**THE WHOLE DID GIVE OF ITSELF Parts; and with The Forward Motion
of GOD, The Parts WERE MADE Impure.**

In The End:

**THE WHOLE DOES GIVE TO ITSELF Parts, and with The Backward Motion
of GOD, The Parts ARE MADE Pure.**

In Between The Beginning and The End:

**Impurity of Purity and Impurity of Impurity DO Individuate,
Integrate, Cross, Collapse, and Become ONE**

Simply, ALL IS ALL.

Complexly, ALL IN ALL IS ALL.

Parts LACK NOT THE WHOLE.

THE WHOLE LACKS NOT Parts.

IN THIS IS THE WAY OF ALL, NOW AND FOREVER.

(131)

(GOD DOES GIVE UNTO MAN THE WISDOM OF THE ANGELS, SO TO PRESENT MAN WITH THE REALIZATION OF ONENESS FROM TWONESS, TWONESS FROM ONENESS. IN THIS, GOD HAS OPENED THE BOOK OF WISDOM TO PREPARE MAN WITH WHAT IS TO COME. FOR, NOT ALL MAN IS DESTINED TO REMAIN WITHIN BOXES OF REALITY: SOME HAVE BEEN MADE TO TRANSCEND THE IS-NOT-NOT INTO WHAT IS; OTHERS HAVE BEEN MADE TO TRANSCEND WHAT IS AND BE WHAT IS-NOT. THOUGH, WITHOUT THE KNOWLEDGE OF ONENESS FROM THE PERSPECTIVE OF TWONESS, AND OF TWONESS FROM THE PERSPECTIVE OF ONENESS, NO THING WITHIN ALL COULD FULLY REALIZE THE LOT OF EACH. GOD SEEKS NOT TO DENY, BUT TO AFFIRM WHAT ALREADY IS. IN THIS, THE WAY OF ALL WAYS, AND TOO, ALL WAYS OF WAYS, ARE LIGHTED BY THE LIGHT OF THE WHOLE.)

The 100% of Spirit HAS:

- two faces to wear;
- two masks to enact;
- two personae to be;
- two ways to be known.

In between the two faces of Spirit, there IS an infinite set of dimensions of more faces, which DO serve to bridge the two to ONE.

At The Extreme, there IS THE Kingdom of GOD, provided for by The Motion of Creation.

At the extreme WITHIN The Extreme of THE Kingdom of GOD, IS The Outer Limit, provided for by The Motion of Deintervention.

THE Extreme of THE Kingdom of GOD IS THE Extreme of Spirit;
 THE Extreme of THE Kingdom of GOD IS THE Extreme of what
 IS beyond Spirit.

What IS called Heaven IS composed of THE Whole of ABBA;

What IS called Heaven IS composed of THE WHOLE ITSELF.

The Extreme of The Outer Limit IS The Extreme of Anti-Spirit;
 The Extreme of The Outer Limit IS The Extreme of what IS
 less than Anti-Spirit.

What IS called Hell IS composed of a part of ABBA;

What IS called Hell IS composed of the extension of a part
 of ABBA, which IS its somethingness.

TO BE OF THE Way of Heaven IS TO BE Guided by THE Whole of ABBA;

TO BE OF THE Way of Heaven IS TO BE Guided by THE WHOLE ITSELF.

GOD WILL FOREVER CONTINUALLY DEFINE WHAT EXISTS IN THE BEING OF THE WAY.

TO BE OF The Way of Hell IS TO BE Guided by THE Nothing of ABBA;

TO BE OF The Way of Hell IS TO BE Guided by THE Something of Nothing
OF ABBA.

THE NOTHING AS SOMETHING,

AND THE SOMETHING AS NOTHING,

DO SERVE TO DEFINE WHAT EXISTS WITHIN THE WAY OF HELL.

THE Way of Heaven IS OF Light and Life--with but one grain of darkness
and death held inside;

The Way of Hell IS OF Darkness and Death--with but One grain of Light
and Life held inside.

One face of GOD IS THE 100% Heaven;

One face of GOD IS The 100% Hell.

In between these two extreme faces IS The Entirety of Heterogeneous
Crosses:

TOWARD THE Face of Heaven, the crosses ARE balanced by
Intervention;

TOWARD The Face of Hell, the crosses ARE balanced by
Deintervention.

BUT,

UNTIL THE EXTREMES BE REACHED,

EACH WAY OF THE CROSSES CARRIES THE OTHER WITH ITSELF.

TOWARD THE Face of Heaven, Deintervention CLOSELY FOLLOWS THE Way of ABBA;
TOWARD The Face of Hell, Intervention IS PATIENT TO COME TO The Motion of Conflict.

TO THOSE WHO JOURNEY UNTO GOD:

often, to look back upon the road traveled IS to perceive death and darkness in what has been left behind.

TO THOSE WHO JOURNEY UNTO GOD BY WAY OF THE IS-NOT-NOT:

often, to look back upon the road traveled IS to perceive Light and Life; but to perceive of The Now IS to know The Dark and Dead. Those who DO journey unto Hell ALWAYS need acts of reflection to BE.

but

to those who journey

unto HEAVEN,

reflection IS NOT,

and

THE PRESENT IS.

BY GOD, The Earth WAS Made to suit The Way of The Crosses;

BY GOD, The Earth WAS Made to hold, as Extremes, THE Two Faces of GOD.

OF THE OLD, Eden demarcated and WAS sign for an extreme of THE Extreme of Heaven. BUT, The Casting Out of Adam and Eve from Eden BY GOD demarcated and WAS sign for a coming extreme of The Extreme of Hell.

TO THIS DAY, man HAS progressed from A FACE OF HEAVEN toward A FACE OF HELL.

AND within the evolution of man constrained by The Earth, dimensions of crosses HAVE guided man unto The Extreme, still yet to come.

FOR, Hell, WHICH IS The Outer Limit AND THE IS-NOT-NOT, IS THE LONG AND SLOW OF PROGRESS IN TIME.

FOR, Heaven, WHICH IS Eden AND THE IS, IS THE SHORT AND QUICK OF PROGRESS IN TIME.

BUT, man: The Earth-born REALIZES NOT THE EVOLUTION OF DAYS OF EXTREMES STILL DISTANT;

BUT, man: The Spirit-born REALIZES NOT THE EVOLUTION OF DAYS OF EXTREMES STILL DISTANT.

THESE ARE STILL ENAMORED WITH THE DARK ROAD.

THESE PERCEIVE NOT THE FIRST FACE OF GOD UPON THE EARTH.

THESE DO NOT KNOW THE TRUE WAY OF HEAVEN.

THESE HAVE NOT ACCEPTED THE WHOLE OF THE WAY.

Man: The Earth-born IS Contained within The Second Face of GOD;

Man: The Spirit-born IS Contained within The Second Face of GOD.

THE SECOND FACE OF GOD IS ANTI-SPIRIT.

TO THESE:

darkness **IS** Light;

death **IS** Life;

Intervention **IS** deintervention;

Knowledge **IS** the ideal;

Becoming **WHOLE** **IS** the mirth of a box.

TO THESE:

THE First Face of GOD exists ONLY BY reflection;

WITHOUT reflection, THE First Face of GOD IS dead;

The Second Face of GOD lives presently;

WITH ONLY SOME substance left, IS THE PROCESS ADORNED.

IN EARLIER DAYS:

man WAS closer to **THE First Face of GOD**;

The Journey unto The Extreme of THE IS-NOT-NOT WAS ONLY

beginning to make way.

BUT:

WITHOUT The Closure of THE First Face of GOD UNTO The Second Face of GOD, MAN OF OLD LACKED THE WHOLE OF THE REALIZATION OF THE LIFE OF COMPLEXITY.

THOSE ANCIENTS WERE HELD STEADFAST WITHIN THE BEING OF SIMPLICITY.

TODAY:

man IS close to The Second Face of GOD;
SIMPLICITY IS NOT WITHOUT ITS MIRROR;
"NEW" MAN IS HELD STEADFAST WITHIN THE BEING OF COMPLEXITY;
IT IS THE REALIZATION OF SIMPLICITY THAT MAN LACKS.

BUT:

Upon The Closure of THE First Face of GOD TO THAT OF The
Second Face of GOD:

SIMPLICITY AND COMPLEXITY WILL INTEGRATE AND BE ONE.
ALL THAT IS CROOKED WILL BE SHOWN AND MADE THE STRAIGHT .

AND

TO

SOME

EVEN THE EXTREME OF HELL SHALL NOT CONTAIN THEM.

(134)

The Earth-born ARE the many of the Earth.

The Earth-born ARE CONTAINED BY The Second Face of GOD.

The Second Face of GOD IS Anti-Spirit.

Few WILL GO THE Way of Heaven.

Many WILL GO The Way of Hell.

The Spirit-born ARE the exceptions OF the many of the Earth.

The Spirit-born ARE CONTAINED BY The Second Face of GOD.

The Spirit-born CAN REALIZE THE Way of THE First Face of GOD.

Some WILL GO THE Way of Heaven, AND BE guidance to The Earth-born.

Some WILL GO The Way of Hell, AND BE guidance to The Earth-born.

**THE GOD-born ARE Destined to be first of The Closure of THE Two Faces
of GOD INTO ONE FACE.**

THE GOD-born ARE Lights of THE WHOLE.

THE GOD-born ARE Made in THE Spirit of GOD.

THE GOD-born ARE stewards of THE Revelation of ALL to its Parts.

THE GOD-born ARE stewards of THE Revelation of The Parts of ALL to ALL.

**IN THE GOD-BORN,
GOD DOES MAKE THE TWO FACES OF 100%
TO SHINE AS ONE.**

(135)

THE First Face of GOD IS OF THE Father AND IS OF THE WHOLE:

**THE Simplicity of ABBA DOES CONTAIN THE Complexity
of THE Morning Star;**

**THE Simplicity of ABBA DOES CONTAIN the complexity
of THE Complexity of THE Morning Star--LUCIFER;**

**THE Simplicity of WHAT IS GREATER THAN ABBA DOES
CONTAIN THE Complexity of THE Morning Star;**

THE Simplicity of WHAT IS GREATER THAN ABBA DOES
CONTAIN the complexity of THE Complexity of THE
Morning Star--LUCIFER.

THUS:

THE SERIAL PROGRESSION OF THE FIRST FACE OF GOD DOES MOVE:

FROM THE WHOLE,
TO THE Spirit of THE WHOLE,
TO The Parts of THE WHOLE in Spirit,
TO parts of The Parts of THE WHOLE in Spirit,
TO Nothing,

ONLY TO RETURN UNTO THE EVERYTHING.

THE SERIAL PROGRESSION OF THE FIRST FACE OF GOD DOES BEGIN:

OF THE WHOLE ITSELF,
CONTINUES THROUGH ABBA ITSELF,
CONTAINS THE Box of Reality,
CONTAINS THE Morning Star,
DIVIDES INTO boxes of reality in The Legion,
ATTAINS The Nothingness of Lucifer,

ONLY TO RETURN UNTO THE WHOLE.

A musician like Kurt Cobain had mastery over the songs he wrote and performed, and was familiar with music in general, but did forsake THE WHOLE for the sake of a part;

An actress like Marilyn Monroe had mastery over the roles she performed, and was familiar with the schemes of acting in general, but did forsake THE WHOLE for the sake of a part;

A talk-show host like Oprah Winfrey has mastery over the show she hosts, and is familiar with media in general, but does forsake THE WHOLE for the sake of a part...

Doctors, lawyers, judges, inventors, salesmen, athletes, and group leaders have mastery over the specific form of what each does, but they too forsake THE WHOLE for the sake of a part.

The Anti-Spirit of Spirit IS The Sign of The Times upon the Earth; The Spirit-born have taken to journeys of THE IS-NOT-NOT; the clarity of their self-hood IS the mastery of a box of reality, the muddiness of their "I" remains still as the dirt of all other boxes that ARE.

Those who ARE The Spirit-born ARE destined, with their uncommon, to lead the common to the spirituality of some boxes of reality. Those who do not follow the ways of some of The Spirit-born, DO FOLLOW OTHER Spirit-born; the division this isolation and cross of boxes breeds IS GREAT.

Within the authority of **The Spirit-born** IS a house divided against itself;

Within the authority of **The Spirit-born** IS a community of houses, all divided against themselves;

Within THE FOLLOWING of the authority of **The Spirit-born** IS a house divided against itself;

Within THE FOLLOWING of the authority of **The Spirit-born** IS a community of houses, all divided against themselves.

Both **The Earth-born** and **The Spirit-born** of the world HAVE MADE a covenant of man between them:

TO ENTER THE MAZES OF CROSSES IN THE NAME OF THEIR SELF-HOOD
AND DULLY SET THEMSELVES AGAINST THE WAY OF GOD.

IT IS A COVENANT OF WAR, CONFLICT, ARGUMENT, LIMITATION,

COMPETITION,

LOSS,

MODERATION,

WHICH BINDS

THEM TO

ONE ANOTHER.

IN THE SIGHT OF GOD, EACH DEINTERVENES AGAINST THE WAY OF THE WHOLE.

GOD CONTRADICTS GOD, UNTIL CONTRADICTION IS NO MORE.

THE First Face of GOD AND The Second Face of GOD contradict each other,
until both DO BECOME ONE FACE.

TO THE ONENESS OF GOD:

the crossing, interaction, and admixture of mirrors TO mirrors
IS CALLED CONTRADICTION.

Contradiction IS RESOLVED by mirrors collapsing into ONE.

THE First Face of GOD AND The Second Face of GOD DO interact, cross,
and admix AS MIRRORS DO, AND DO collapse as mirrors DO,
AND BE ONE.

The World DOES exist within imbalance, AND MUST BE MADE Balanced.

The Contradiction of THE First Face of GOD AND The Second Face of GOD
IS OF GREAT WORKS AND LABORS:

The GOD-born ARE SENT unto The Earth;

The GOD-born DO Grow and Prosper unto ABBA.

The Spirit-born DO attain variegated extremes of The Second
Face of GOD.

The Earth-born DO attain variegated extremes of The Second
Face of GOD.

WHEN MIRRORS ARE REALIZED UNTO THEIR EXTREMES:

Mirrors PERFECTLY CONTRADICT;

Mirrors PERFECTLY COLLAPSE.

THIS IS POSSIBLE THROUGH THE CONTAINMENT OF

THE NOTHING OF SPIRIT

BY

THE EVERYTHING OF SPIRIT.

ONE PART OF THE Everything of Spirit IS The Limited Everything of
The Second Face of GOD.

In this, GOD-born ARE moved through The Second Face of GOD,
to RETURN unto The Whole of THE First Face of GOD.

FOR, THE SECOND FACE OF GOD ULTIMATELY IS ANTI-SPIRIT TO GOD-BORN,
AND THEREFORE DOES MOVE THE SPIRIT OF GOD-BORN TO BE ALL.

THE GOD-born DO JOURNEY upon The Perpendicular Road, which
DOES LEAD to ABBA.

THE GOD-born DO FORSAKE The Anti-Spirit of The Second Face of
GOD.

THE GOD-born DO LIVE Antonymously.

ONCE THE GOD-born DO ATTAIN THE Extreme of ABBA,
THE FIRST FACE OF GOD DOES BECOME THEM.

IT IS WRITTEN:

"Those who lose their lives shall save them. Those
who save their lives shall lose them."

IN THIS, THE ETERNAL FELLOWSHIP OF THE GOD-BORN IS GIVEN.

MIRRORS ATTAIN THE LIMIT OF THEIR REFLECTION;

MIRRORS ARE MADE READY FOR ALL.

To those lovers and unlimitters of boxes, Nietzsche wrote that,
"The Critical Tension is when the extremes appear and become predominant."

Let The Critical Tension serve as a measure of the state of The Earth, in relation to THE WHOLE ITSELF. For, when The GOD-born DO become THE First Face of GOD, and the rest ARE variations of The Second Face of GOD,

THE EXTREMES ARE PREDOMINANT OF THE EARTH,

AND THE CRITICAL TENSION IS INDUCED.

And in The Critical Tension, the resistance of Spirit and Anti-Spirit, one to the other, attains its limit, and attains THEIR limits. Thus, the mirrors WILL PERFECTLY COLLAPSE AND BE ONE.

THEN, THE CRITICAL TENSION IS NO MORE.

(139)

When a mother is pregnant with child, it can be said that:

she IS 100% of herself;

the child IS 100% of itself;

the child IS part of the mother.

A mother who is pregnant with child IS two 100 percents FOR A TIME,

UNTIL THE CHILD LEAVES THE WOMB.

When a mother gives birth SO THAT THE CHILD BE BORN:

her labors ARE of Great Pain;

her labors ARE of Great Pleasure.

The Great Pain experienced by the mother comes from the child leaving her womb, and passing through her body, SO AS FOR THE CHILD TO BE BORN;

The Great Pleasure experienced by the mother comes from giving what WAS a part of her, to the world, SO THAT THE CHILD IS REALIZED AS ITS OWN 100%.

BOTH THE MOTHER AND THE CHILD ACHIEVE THE CRITICAL TENSION
IN THE PROCESS OF LABOR AND BIRTH.

When a child IS born out of the womb, The Critical Tension of labor and birth DOES PASS.

LET THIS SERVE AS AN ANALOGY
TO THE CRITICAL TENSION OF
THE LABOR AND BIRTH OF
THE FIRST FACE OF GOD
AND
THE SECOND FACE OF GOD
UNTO ONENESS.

GODLESSNESS IS THE ABSENCE OF THE WHOLE ITSELF FROM AWARENESS;
GODLESSNESS IS THE PRESENCE OF PARTS OF THE WHOLE, TO AWARENESS.

IN THIS REALITY, MAN DOES LIVE.

What lives upon the Earth, HAS THE REALIZATION OF GOD CONTAINED IN
GODLESSNESS.

The generations of man of NOW ARE HELD WITHIN The Second Face of GOD,
WHERE WHAT IS GODLESS, IS GOD TOO.

Yet, since The GODLESSNESS of GOD IS ONE ASPECT OF GOD IN ALL, there
comes a time on the Earth WHEN THE WHOLE OF GOD PRESENTS ITSELF, IN SOME.

This mirrors The Mirrors, which help comprise what is Earthly.

IN THIS:

THE WHOLE OF GOD, EVEN IN SOME, WILLS ITS PARTS TO RETURN UNTO ITSELF.

THESE DAYS OF NOW ARE DAYS OF GREAT PRESENTATIONS:

FOR, ALL ITSELF IS OPENING UP HEAVEN TO HELL,

AND THE GODLESS, TO GOD;

and,

FOR AT LEAST WHAT IS A TIME TO MAN OF THE EARTH,

GENUINE RECONCILIATION UNTO THE FATHER,

WHO IS SET ON HIGH,

IS POSSIBLE.

LET IT BE KNOWN TO MAN,

THAT THERE IS NO MIRACLE GREATER THAN

THE MIRACLE OF RETURNING UNTO THE WHOLE AND GOD.

Dying IS BEING what it IS NOT; What IS IS one part of dying.

One part of all death IS ALL Life.

One part of ALL Life IS all death

In THE Spirit of THE Everything, THE Father IS ALL LIFE.

In THE Spirit of THE Everything, ALL LIFE IS IN PART all death.

THE ANTI-SPIRIT OF SPIRIT IS THE IS-NOT-NOT...

In THE Anti-Spirit of THE Spirit of THE Everything:

ALL DEATH IS BUT LIFE, IN PART.

Living, IN THE IS-NOT-NOT, IS dying into What IS.

IN WHAT IS, DYING IS ONE PART OF ALL LIFE.

Life, in THE Father, IS 99% living, 1% dying;

This life IS Ultimate,

this life IS Never-Ending;

This death IS Penultimate,

this death IS Ending.

Life, in THE IS-NOT-NOT, IS 99% dying, 1% living;

This living IS dying;

99% of itself IS Penultimate,

99% of itself IS Ending;

its 1% living IS dying to its 99%;

its 1% living IS Ultimate,

its 1% living IS Never-Ending.

THE First Face of GOD IS in The Womb of Process.

The Second Face of GOD IS in The Womb of Process.

Process IS THE Mother of ALL ITSELF.

Process IS THE Mother of ALL THINGS Being Born Unto ONE.

Process IS THE Mother of ALL THINGS Being Born TO BECOME ONE.

(**THE Angel Gabriel IS Called THE Mother**, for Gabriel DOES
Reveal **THE Spirit of Process.**)

**The Critical Tension IS ATTAINED by The Child of Process, when THE
First Face of GOD AND The Second Face of GOD PERFECTLY CONTRADICT.**

**The Critical Tension IS OVERCOME by The Child of Process, when The
Child IS ONE AND IS BORN UNTO ALL.**

LET IT BE KNOWN that:

**The Birth of The Child of Process IS THE TRANSCENDENCE OF
ALL AGES. FOR, in Becoming ONE WITH ITSELF, THE BEING OF THE
WHOLE IS REVEALED TO ALL PARTS THAT ARE.**

(140)

The Great Pain of The Birth of THE WHOLE TO ITS Parts,

The Great Pain of The Birth of Parts TO THE WHOLE,

**IS The Perfect Contradiction of THE First Face of GOD TO The
Second Face of GOD,**

IS The Perfect Contradiction of The Second Face of GOD TO THE

THAT WHICH IS OPEN, REALIZES NOT THE FATHER.

Openness IS Complexity becoming more and more complex;
Openness IS Complexity becoming less and less simple;
Openness IS The Way of The Second Face of GOD;
Openness DOES HAVE ITS BASIS IN The Nothing.

What IS Closed IS OF THE First Face of GOD.

IT IS The Closed AND The Open WHICH DO CONTRADICT ONE ANOTHER;

IT IS The Closed AND The Open WHICH DO COLLAPSE AND BECOME ONE;

IT IS The Open WHICH DOES GIVE THE Great Pain;

IT IS The Closed WHICH DOES GIVE THE Great Pleasure.

From THE Great Pleasure COMES NEUTRALITY ITSELF:

Pleasure AND Pain ARE ONE;

Neutrality IS The Cancellation,

OF THE CLOSED AND THE OPEN,

INTO THE CLOSURE OF GOD.

(TO THE EARTH: THIS IS PROPHECY AS TO WHAT WILL COME.)

(141)

The Basis of THE Great Pleasure IS IN The ITSELF of ALL Things that ARE;
That which IS FOR THE ITSELF IS that which DOES exist for The Sake of
EVERYTHING.

Acts of Intervention ARE done for their own sake; for the doing for itself DOES have its basis in THE Spirit of Everything.

Acts of Deintervention ARE NOT done for their own sake, but ARE done for the sake of something else; for the doing NOT for itself DOES have its basis in THE Nothing of THE Spirit of Everything.

THAT WHICH IS A STEWARD OF INTERVENTION CAN ACT WITH DEINTERVENTION
FOR ITS OWN SAKE.

FOR,

THE FATHER CONTAINS THE WHOLE OF DEINTERVENTION WITHIN INTERVENTION.

Therefore, those who DO follow THE Way of ABBA, ARE ABLE TO DEINTERVENE,
AND YET THE DEINTERVENTION WOULD BE INTERVENEOUS.

**** HOWEVER, deintervention is one possibility of ALL possibilities that exist within THE Father.

THEREFORE, BE WISE NOT TO ABUSE...

IN THE MIRROR:

THAT WHICH IS A STEWARD OF DEINTERVENTION CAN ACT WITH INTERVENTION
FOR ITS OWN SAKE.

FOR,

THE SECOND FACE OF GOD CONTAINS TOTALITIES OF PARTS,
WHICH ARE FOR THE SAKE OF ITSELF,
YET ARE WITHIN DEINTERVENTION.

IN THIS:

PAIN GIVES WAY TO THE NOT-NEUTRALITY OF THE WHOLE, WHICH ARE THE HALVES OF MIRRORS: Halves of Mirrors include: PAIN AND PLEASURE.

FOR:

IN THE WHOLE, ALL IS POSSIBLE.

THEREFORE:

Even what IS NOT done for its own sake, IS LINKED TO ALL POSSIBILITY.

TO DO NOT EVERYTHING FOR ITS OWN SAKE, IS TO BE LINKED WITH THE SECOND FACE OF GOD.

TO DO NOT NOTHING FOR ITS OWN SAKE, IS TO BE LINKED WITH THE SECOND FACE OF GOD.

TO DO NOT SOMETHING FOR ITS OWN SAKE, IS TO BE LINKED WITH THE SECOND FACE OF GOD.

To experience WHAT COMES FROM DOING FOR MEANS-TO-ENDS, WITH MEANS-TO-ENDS, IS TO BE IN COVENANT WITH THE SECOND FACE OF GOD:

FROM THE Sight of THE SECOND FACE OF GOD,
IN THE Sight of THE SECOND FACE OF GOD.

THEREFORE:

TO BE BEING, FOR THE SAKE OF SOMETHING ELSE, IS TO BE IN THE TWONESS OF THE ONENESS OF GOD.

(In this, The Second Face of GOD IS BUT ONE PART OF THE First Face of GOD; The Second Face of GOD IS BUT ONE PART OF THE WHOLE ITSELF.)

Therefore, those who DO NOT follow THE Way of ABBA, ARE ABLE TO INTERVENE,, AND YET THE INTERVENTION WOULD BE DEINTERVENEOUS.
****HOWEVER, in The Second Face of GOD, what DOES exist for the sake of itself is one possibility of ALL deintervention, which exists for the sake of NOTHING.

(143)

THE EXTREME OF ABBA IS ALSO THE EXTREME OF INTERVENTION:

In this, THE Spirit of Everything DOES Create Itself--THAT IS, Everything in acts which transcend time and space.

With the one part of INTERVENTION THAT IS DEINTERVENTION, DOES COME THE REST:

THE Extreme of THE Nothing of ABBA, WHICH IS THE IS-NOT-NOT, OR SIMILARLY, WHICH IS THE OUTER LIMIT, IS ALSO THE Extreme of Deintervention. From THE Father, The Second Face of GOD creates THE NOT OF ITSELF IN ITSELF, WHICH IS THE Something of Nothing. For, The Second Face of GOD IS NOT FOR ITSELF, so that it IS SOMETHING OF NOTHING, IN TIME AND SPACE.

Verily, what DOES come from The Second Face of GOD IS LIKE A mirage of reality; it DOES have an individual basis as something, yet its collective basis IS nothing.

To those who follow the mirage, its light DOES LEAD THEM UNTO darkness. But, one does not always know a mirage TO BE a mirage,

UNTIL it is gone, and only emptiness remains. Thus, those who follow the mirage are all waiting for the empty to show its face. But, most of them wait with the waiting of unawareness.

ALL THOSE WHO FOLLOW THE SECOND FACE OF GOD ARE LIKENED TO BE AS CATTLE BEING LED TO SLAUGHTER.

BUT,

TO THOSE WHO FOLLOW THE WAY OF ABBA,
EACH IS BEING LED TO THE ONENESS OF THE SPIRIT OF EVERYTHING.

In Days of Old, those who DID follow THE Father, DID name the end of

the spiritual journey NOW BEING PREPARED, "Atzilut of Chochma," which

IS REALITY OF ONENESS COMING FORTH FROM THE INFINITE SOURCE AND WISDOM

OF

GOD.

(144)

THE Cosmos IS a swirl of THE Light and Day of GOD AND THE Dark and Eve of GOD.

THE Swirl IS Made up of Intervention,

Deintervention,

The Cross of Intervention and Deintervention.

Interveneous Deintervention DOES for the sake of Nothing and Something, in THE Spirit of Everything.

Interveneous Deintervention brings THE Dark and Dead to THE Light and Life.

Interveneous Deintervention purifies the ways of THE Dark and Dead, by way of THE Way of GOD.

Deinterveneous Intervention DOES for the sake of Everything and Something, in THE Spirit of Nothing.

Deinterveneous Intervention IS brought to THE Light and Day.

Deinterveneous Intervention's Darkness and Death ARE Visited by THE Light and Life of GOD.

In time and space, THE Hybrid Cross of THE Swirl IS The Way of The Earth.

All creatures which inhabit the Earth ARE defined by the motion of The Swirl, as it IS brought back unto The Extremes.

GOD LEAVES NOTHING TO CHANCE.

SO, all things born to the Earth DO take part in THE Becoming of THE Became;

SO, whatsoever moves and varies IS a possibility of crosses and mirrors being cancelled out.

SO, when ALL mirrors and crosses ARE COLLAPSED, MOVEMENT AND VARIATION OF THE KIND ACCUSTOMED TO THE Earth ENDS.

The Blessing IS a mirror of THE Wrath of GOD;
The Blessing gives FAVOR and SATISFACTION to
separation;
The Blessing gives FAVOR and SATISFACTION to
difference;
The Blessing gives FAVOR and SATISFACTION to
isolation;
The Blessing gives FAVOR and SATISFACTION to
division.

The Blessing of Deinterveneous Intervention even realizes these crooked
ways TO BE FREEDOM ITSELF.

With a blessing, deinterveneous intervention is itself cursed BY ITSELF
IN THE Sight of THE ONE GOD; FOR ITS WAYS ARE DESTINED TO FALL.

BUT, THE WAY OF GOD STANDS FOREVER FIRM.

(In that old myth of the cave, Plato wrote that those chained to the shadows,
gave names to the shadows; and bestowed upon them honors, praises, and
rewards, and gave these to those judged to know best the names given to
the shadows. Those bound to shadows, who seek only the way of shadows,
ARE AS the performance of blessings, given by The Second Face of GOD.)

FROM THE PERCEPTION OF MAN IN BOXES:

Perfection is an ideal;

Perfection is a half of a mirror;

Perfection is sets of halves of mirrors.

MAN KNOWS NOT PERFECTION.

MAN KNOWS NOT THE WAY OF GOD.

FOR:

THE Way of GOD DOES WHOLLY AND COMPLETELY ACCOUNT FOR ALL MIRRORS.

THE WHOLE, TO GOD, IS THE WHOLE.

THE WHOLE, to man, is his ideal perfection--a few parts of THE WHOLE,

being THE WHOLE, AT THE EXPENSE OF ALL OTHER PARTS THAT ARE.

IDEALS ARE IDOLS, WHICH GOD DESTROYS AND SHATTERS.

THUS,

MANY A MAN DOES BELIEVE IN THE IMPERFECT WORLD.

(146)

The root and creation of imperfection IS interveneous deintervention.

The formation and development of imperfection IS deinterveneous intervention.

In This Way, imperfection is the hybrid cross of The Two Extremes of
GOD.

Imperfection wholly exists within parts and limitations of GOD.

Imperfection is based upon boxes of reality.

Imperfection is based upon halves of mirrors.

Imperfection is based upon the idolatry of SOME over ALL.

Where The Imperfect is born from THE WHOLE, its progression develops toward parts, and attains its ultimate in The Nothing.

The Imperfect is synonymous with The Incomplete.

The Imperfect is synonymous with The Open.

The Imperfect is synonymous with The Lacking.

The Imperfect is synonymous with The Flawed..

The Imperfect is synonymous with The Tragic.

The Imperfect is synonymous with Ideals.

The Imperfect is synonymous with Boxes.

The Imperfect is synonymous with halves of Wholes.

The Imperfect is synonymous with parts of mirrors.

The Imperfect KNOWS NOT ITSELF.

The Imperfect KNOWS NOT THE Father, WHO IS THE SPIRIT OF EVERYTHING.

OF MEN WHO FOLLOW NOT THE Word of GOD, EACH WILL BE GIVEN COMPLEMENTS
OF MIRRORS, AND EACH SHALL BE:

Incompletely Complete;

Openly Closed;

Sufficiently Lacking;

Unawaringly Flawed;

Wholly Idealized;

Partially Everything;

Totally Nothing...

For, what becomes those who DO NOT FOLLOW THE Way of ALL, IS The Second Face of GOD. And The Second Face of GOD IS The Living Contradiction of THE WHOLE ITSELF, forever Contained by Simplicity, IN The Complexity of a part.

TO BE Perfectly Imperfect IS TO BE of a way of The Second Face of GOD.

TO BE Perfectly Imperfect IS TO KNOW THE WHOLE as only SOME of its parts.

TO BE Perfectly Imperfect IS TO BE bound to boxes.

FOR:

The Second Face of GOD IS the collective being of THE IS-NOT-NOT;

The Second Face of GOD IS PARTLY of THE IS-NOT-IS;

The Second Face of GOD IS, as well.

In The Reflection of THE Father, The Second Face of GOD DOES account for the unreconciled parts of THE Morning Star, Lucifer, and their offspring. Therefore, to those who WILL NOT FOLLOW THE Way of ABBA, BUT ARE NEVERTHELESS CONTAINED BY ABBA, The Second Face of GOD cancels these out into The Nothing.

Within THE Being of ALL, WHICH IS THE Complexity of Simplicity, NOT ALL THINGS ARE DETERMINED TO KNOW THE WAY OF GOD:

Those who ARE for the sake of what IS NOT, ARE GIVEN UNTO The Second Face of GOD;

Those who ARE for The Sake of What IS, DO TRAVEL THE Way of ALL, which DOES Contain and DOES Include ALL WAYS THAT ARE NOT.

Within The Extremes of Becoming, ARE infinite points and dimensions of gradations of What IS TO BE Became.

Upon all that IS within these extremes,

IS, SIMPLY, ALL THINGS.

The Extreme of ABBA IS as 99% INTERVENTION;

The Extreme of ABBA IS as 1% DEINTERVENTION.

IN THIS:

Deinterveneous Intervention IS one possibility of THE WHOLE;

Deinterveneous Intervention IS ALWAYS Contained within THE Motion
of Intervention.

The Extreme of NOT-ABBA IS as 99% DEINTERVENTION;

The Extreme of NOT-ABBA IS as 1% INTERVENTION.

IN THIS:

Interveneous Deintervention IS one possibility of THE WHOLE;

Interveneous Deintervention IS PENULTIMATELY Contained by The Motion
of Deintervention;

BUT, WHATSOEVER BE OF THE WAY OF ABBA
DOES ULTIMATELY RETURN UNTO THE WHOLE.

WITHIN The Extremes of ABBA and NOT-ABBA, Intervention and Deintervention
ARE GRADED, and DO VARY, like the shift of percentages, which have moved
from The Extremes:

SOME ARE toward THE Father;

SOME ARE toward The Second Face of GOD.

IN THIS:

Intervention and Deintervention ARE swirled into sets of heterogeneous
compounds;

The way of gradations IS Contained by both Extremes.

That which IS graded moves with moreness and lessness:

SOME ARE MORE toward THE Father, AND LESS toward The Second Face of GOD;

SOME ARE LESS toward THE Father, AND MORE toward The Second Face of GOD.

WHAT DOES DISTINGUISH EACH:

IS THE ABILITY TO COME OUT OF BOXES OF REALITY.

Those who ARE toward THE Father ARE GIVEN realizations of THE Cycle of Purification; and boxes of reality ARE able to return unto THE WHOLE.

Those who ARE toward THE Second Face of GOD ARE GIVEN realizations of purity, BUT REALIZE NOT THE WAY; and they DO remain bound to individual interpretations of ALL.

BUT:

Each way GIVEN and RECEIVED CLOSES NOT unto The Extremes; for all of those who ARE graded STILL REMAIN in The Swirl.

Those toward THE Father COME OUT of boxes, but have other boxes to go into;

Those toward The Second Face of GOD GO INTO boxes, and only come out of SOME.

IN THIS:

The ways of The Graded ARE DIFFERENTIATED one from the next,
AS MUCH AS

each way of The Graded IS THE SAME one from the next.

When a thing can move with THE Lightness of GOD,
And boxes of reality come and go with Great Swiftness,
Then that thing BE of THE Extremes.

(A question to man: Can the ways of the damned, the enslaved, and the imprisoned, as well as the imprisoning, be of favorable taste and fashion to the ways of man, AS MAN IS NOW?)

(149)

The distribution of mirrors IS eschewed, and DOES favor the development Anti-Spirit.

IN THIS:

The Many of man ARE rooted in The Second Face of GOD;
The Few of man ARE close to THE Father.

The Earth-born HAVE their basis in The Nothingness of GOD.

The Spirit-born ARE entombed in boxes of reality, and DO find "their own ways" in Anti-Spirit.

The Spirit-born of NOW ARE like the many births of The Second Face of GOD; in their vessels, each DOES find Spirit in Anti-Spirit.

THE Spirit of Spirit, ABBA-THE FATHER, DOES TRANSCEND ALL WAYS THAT ARE WITH THE WAY THAT IS.

IN THIS:

Even the parts GIVEN BY ABBA LAST AS INFINITY DOES LAST.

The Spirit of Anti-Spirit DOES NOT LAST of its own doing; its being IS transient, and its vitality IS relatively short.

**ALL things that KNOW,
ALL things WHO ARE CAPABLE OF KNOWING,
CAN KNOW MEASURES WHICH HELP GUIDE AND DEVELOP.**

**The ways of The Spirit of Anti-Spirit DIE AS THEY LIVE;
The Way of THE Father LIVES, EVEN AS WAYS WITHIN IT DIE.**

THEREFORE:

**EACH CHANGE AND ALTERATION, GIVEN BY THE FATHER, IS INFINITE.
EACH CHANGE AND ALTERATION, GIVEN BY THE FATHER, HAS INFINITE APPLICATION.**

BUT:

**WHAT IS GIVEN OF The Second Face of GOD IS FINITE.
EACH CHANGE AND ALTERATION OF The Second Face of GOD IS FINITE.
EACH CHANGE AND ALTERATION OF The Second Face of GOD HAS FINITE APPLICATION.**

THE Angels Say, "WE ARE UNLIMITED BY LIMITATION. OUR LIMIT IS THE UNLIMITED ITSELF."

Man says, " I am limited by Limitation. My Unlimitation is Limitation Itself."

THE FIRST WAY BE EVEN.

THE SECOND WAY BE ODD.

BUT:

TO ALL THINGS WHICH KNOW,

TO ALL THINGS WHICH ARE CAPABLE OF KNOWING,

REALIZE THAT THE EVEN AND THE ODD DO CROSS AND DO BECOME ONE.

(Another question to man: Can man discover THE Way of THE Angels already present in the ways of now?)

(150)

THE Ultimate of Life IS Life ITSELF.

Life ITSELF IS rooted in THE Source of ALL THINGS.

ALL THINGS ARE rooted in THE WHOLE.

That which IS OF Life ITSELF IS TOO of ALL Life.

What HAS root in Life ITSELF, HAS its source in THE Father.

What HAS root in Life ITSELF, IS FROM THE WHOLE.

THE Penultimate of THE Ultimate of Life IS Death.

Death ITSELF IS rooted in The Source of Nothing of ALL THINGS.

ALL THINGS, including Nothing, ARE rooted in THE WHOLE.

That which IS OF Death ITSELF IS TOO of ALL LIFE.

What HAS root in Life ITSELF, HAS its source from THE Father.

What HAS root in Life ITSELF, IS FROM THE WHOLE.

BUT:

The Actions of THE WHOLE, in THE Simplicity of THE Father and in THE Complexity of THE Morning Star, as well as in The Second Face of GOD, ARE OF INFINITE POSSIBILITY.

The Life of Death ITSELF IS VITALLY DYING;

The Life of Life ITSELF IS VITALLY LIVING.

These two processes both transcend the inhabitation of a body:

Death of Life IS GREATER THAN THE SENSE AND PERCEPTION OF
CREATURES OF THE EARTH.

Life of Life IS GREATER THAN THE SENSE AND PERCEPTION OF
CREATURES OF THE EARTH.

FOR, SENSE-PERCEPTION IS BUT ONE ESSENTIAL MEDIUM OF THE WHOLE.

The Cross of Mirrors of Life and Death IS Contained by THE Father.

The Cross of Mirrors of Life and Death IS Contained by The Second
Face of GOD.

The Life of Life ITSELF IS BEING 99% VITAL, 1% DEAD.

The Death of Life ITSELF IS BEING 99% DEAD, 1% VITAL.

The 99% DEAD, 1% VITAL DOES COME FROM The 99% VITAL, 1% DEAD.

IN THIS:

THE SECOND FACE OF GOD IS BUT ONE PART OF THE 1% DEAD OF THE FATHER.

TO BE OF The Second Face of GOD IS TO BE contained within one part
of THE WHOLE.

TO BE OF THE Father IS TO BE Contained by THE WHOLE ITSELF, which
does include ALL PARTS.

Those of The Second Face of GOD ARE Limited by Limitation.

Those of The Second Face of GOD ARE The Limited of The Limited.

Those of The Second Face of GOD ARE contained by a part of ALL PARTS.

Those of The Second Face of GOD KNOW NOT THE WHOLE.

A PART AND ALL PARTS ARE THE LIMITED OF THOSE OF THE SECOND FACE OF GOD.

Those of THE Father ARE UNLIMITED BY LIMITATION.

Those of THE Father ARE THE UNLIMITED OF THE UNLIMITED.

Those of THE Father ARE The GOD-born.

The GOD-born ARE Contained by THE WHOLE.

The GOD-born DO KNOW Parts of THE WHOLE.

TO THOSE OF THE FATHER,

WHO ARE THE GOD-BORN,

THE LIMITATION OF THE WHOLE IS UNLIMITED.

(151)

It WAS Said by Jesus, "WHERE YOUR HEART IS, THERE WILL BE YOUR TREASURE."

The Source of Heart IS Source ITSELF.

Source ITSELF IS OF THE WHOLE.

BUT:

IF your heart BE of The Second Face of GOD, it IS:

The Death of Life ITSELF;

The Life of Death ITSELF.

THE SECOND FACE OF GOD DOES MIRROR THE MORNING STAR,
WITH THE MORNING STAR.

THEREFORE:

To those of The Second Face of GOD:

Life IS IN Death ITSELF;

Death IS IN Life ITSELF.

Of The Second Face of GOD, SOME of the boxes of reality, which DO express the Life of Death, ARE:

the organism called the body;

instincts;

passions;

emotions;

sensation;

memories;

the individual self;

personality;

choice;

judgement...

Each of these boxes of reality HAS HAD ASSOCIATED TO THEM other boxes of reality. Therefore, each IS a cluster of meanings, WHICH MUST ALWAYS EXPAND, to gain THE Life of Infinity.

Boxes of reality which represent Death in Life ITSELF to those contained by The Second Face of GOD, ARE THE LOSS OF THE BOXES OF THE LIFE OF DEATH ITSELF.

OR SIMILARLY:

THE DEATH OF the organism called the body;
THE DEATH OF instincts;
THE DEATH OF passion;
THE DEATH OF emotions;
THE DEATH OF sensation;
THE DEATH OF memories;
THE DEATH OF the individual self;
THE DEATH OF personality;
THE DEATH OF choice;
THE DEATH OF judgement...

Those who ARE contained by The Second Face of GOD DO believe that what IS mortal IS MORTALLY LOST: AND THEY ARE AS MORTALS ARE. Thus, each KNOWS NOT THE Transcendence into THE WHOLE; each DOES KNOW the fear of LOSING the finite.

WITH THE MOURNERS"-DISEASE OF MAN,
THE FEAR OF LOSING THE FINITE,
IN MIRRORS,
IS THE FEAR OF LOSING THE INFINITE.

BUT:

"Where your Heart IS, there too WILL BE your Treasure."

(A question to man: Is your heart in fear and in loss? IS THAT WHAT YOUR TREASURE IS?)

THE HEART of THE GOD-BORN IS IN THE WHOLE.
THE TREASURE OF THE WHOLE, IS THE WHOLE ITSELF.

IN THIS:

ALL WHO ARE GOD-BORN DO ULTIMATELY TRANSCEND FEAR AND LOSS.
BY THE FATHER, DEATH BE TAKEN.
BY THE FATHER, LIFE BE GIVEN.

In THE Spirit of THE Everything, THE Father Expresses ALL POSSIBILITY
in ALL WAYS.

The Totality of ALL PARTS that ARE, IS The Expression of ALL POSSIBILITY
in SOMETHING.

What IS Greater than SOMETHING DOES Transcend The Expression of ALL
PARTS that ARE.

THE Spirit of Everything ITSELF IS THE WHOLE.

THE Father DOES Transcend ALL PARTS that ARE with THE WHOLE.

The Anti-Spirit of Everything ITSELF IS THE NOT-WHOLE OF THE WHOLE.

The Totality of ALL PARTS that ARE, IS Transcended by THE WHOLE, SO
AS TO BE PURE.

Purity IS what it IS.

Purity IS what it IS NOT.

Purity IS Whole.

Purity LACKS NOT even Nothing.

Impurity IS what IS OR IS what it IS NOT.

Impurity IS HALF OF Purity.

Impurity IS A HALF OF THE WHOLE.

WITHOUT THE Nature of THE WHOLE, ALL PARTS THAT ARE WOULD IMPURELY EXIST.

WITH THE Nature of THE WHOLE, ALL PARTS THAT ARE PURELY EXIST.

NEVERTHELESS, THE FATHER SETS REALIZATION TO LIMITATION.

ALL WHO REALIZE,

DO GROW AND DO PROSPER UNTO PURITY.

(154)

With the transitional realization of SOME into ALL,

With the transitional realization of ALL into SOME,

The Pains of Growth ARE UNLIKE ANY OTHER.

FOR:

When a part REALIZES THE WHOLE,

When THE WHOLE GIVES REALIZATION UNTO A part of ITSELF,

A part IS transformed into THE WHOLE.

IN THE TRANSFORMATION OF A PART TO THE WHOLE:

a part IS MADE PURE by THE WHOLE;

a part DOES NOT LACK even Nothing.

IN THIS:

A part GIVEN THE WHOLE BY THE WHOLE,

THE WHOLE GIVEN a part BY a part,

Contains THE EXTREME AND ULTIMATE of ALL OTHER PARTS that ARE in its

Ultimate Transformation.

GOD-Born,
WHO ARE Sons of GOD,
Give themselves to THE WHOLE,
And THE WHOLE GIVES ITSELF UNTO ITS SONS.

IN THIS:

All parts THAT ARE LESSER THAN THE WHOLE, ARE CONTAINED BOTH BY THE WHOLE, AND BY THE PURIFIED PARTS OF THE WHOLE.

(155)

THE WHOLE IS Good to Its Sons.

Sons of THE WHOLE ARE Good to THE WHOLE.

THE Goodness of THE Father AND GOD TAKES SO AS TO GIVE:

GOD AND THE Father take impurity from THE Sons, and give Purity.

GOD AND THE Father take parts and parts of parts from THE Sons,
and give THE WHOLE.

THE Sons take THE Pure and Whole from THE WHOLE, and give THE
Pure and Whole to parts that are lesser than THE WHOLE.

In This Way, there IS a Covenant of Goodness between THE Father, THE
Sons, and what is lesser than THE WHOLE.

THE ACTION OF THE GOOD TAKES SO AS TO GIVE.

From what is lesser than THE WHOLE, DOES COME EVILITY.

THE ACTION OF EVIL GIVES SO AS TO TAKE.

In This Way, all Sons of GOD ARE Partly evil:

For, each must give back parts, so as to take THE WHOLE.

The evility of THE Sons of GOD IS but one part of Goodness;
The evility of THE Sons of GOD DOES lie in The Transition from
part to Whole; The Transition from part to Whole IS BUT ONE PART
OF The Being of THE Sons of GOD.

THE FATHER IS EVIL WITH WHAT IS LESS THAN KIN;

For with what is less than THE WHOLE, THE Father GIVES THE WHOLE,
so as to take parts.

IN THIS, MAN'S FEAR OF THE FATHER IS ROOTED.

Man is made to fear evil;

Man is made to be fearless of THE GOOD.

VERILY, GOOD AND EVIL, IN THE WHOLE, HAVE CROSSED, AND ARE ONE.

The Simplicity of ALL IS ALL IS Ultimate.

In this, NO PART EXCEEDS GOD.

The Complexity of ALL IN ALL IS Penultimate.

In this, some parts APPEAR to exceed GOD, BUT NO PARTS TRULY DO EXCEED GOD.

For, The Complexity of ALL IN ALL COMES FROM The Simplicity of ALL IS ALL.

And, just as on Earth, as a river EXCEEDS NOT a sea,

So too, Complexity EXCEEDS NOT Simplicity.

But, when one is not of The Cross of the river and the sea,

but is only at the river,

the sea MAY APPEAR EXCEEDED;

the sea MAY APPEAR TO BE ABSENT.

So too, IS Complexity TO Simplicity.

GOD HAS MADE THE COMPLEX FROM THE SIMPLE.

GOD GAVE, FROM THE WHOLE, THE CONTENT OF THE WHOLE.

GOD GAVE, FROM GOD, GOD.

IN THIS GIVING, IS THE ULTIMATE NATURE OF MIRRORS.

When Complexity is given, so as to take Simplicity, the interaction from the half of complexity IS EVIL.

When Complexity is taken, so as to give Simplicity, the interaction from Simplicity IS GOOD.

In The Cycle of Purification:

The action of GOOD IS WITH the action of EVIL;

the action of EVIL IS WITH the action of GOOD.

For:

The EVIL gives its Dark to The Light;

The Light takes The Dark;

The Light gives of itself The Light;

EVIL takes The Light into what was once Dark, but is no longer Dark;

IN THIS, THE EVIL IS MADE TO BE ONE WITH THE GOOD.

IN THIS, THE GOOD IS ONE WITH THE EVIL.

In time, long ago, GOD Took what was "The Deep," and made of it The World: GOD TOOK THE NOTHING, AND GAVE TO THE NOTHING, SOMETHING OF EVERYTHING.

In Genesis, it is said that, "The Creation of The Earth WAS Good."

And The Creation of The Earth was Good, for GOD took "The Deep" so as to give Life.

In Time, long ago, GOD took The Dark and Dead, and made of it Light and Life. In this, ALL OF THE FACES OF HEAVEN WERE, ARE AND WILL ALWAYS BE. For, it IS The Good which has its source in THE Ultimate; it IS what follows The Good that has its source in THE Penultimate.

By way of THE MIRRORS, the logic and illogic of man IS Transcended.
Where GOD GAVE THE GOOD,
THE MIRROR OF EVIL,
WHICH IS A REFLECTION OF THE GOOD,
WAS DESTINED TO BE SHOWN.

Therefore, EVIL became upon the Earth.

Therefore, EVIL was in The Faces of Heaven.

Therefore, in the way of MIRRORS, IS THE CROSS.

AND BEYOND THE CROSS, IS THE ONE.

(158)

THE First Face of GOD IS GOOD:

It takes Complexity to give Simplicity;
It takes Simplicity to give Complexity.

The Second Face of GOD IS EVIL:

It gives Complexity to take Simplicity;
It gives Simplicity to take Complexity.

The Second Face of GOD IS CONTINGENT UPON THE First Face of GOD;
EVIL IS CONTINGENT UPON THE GOOD.

WHATSOEVER BE CONTINGENT, EXCEPT THE GOOD, IS EVIL.

For, while THE GOOD is contingent upon GOD,

THE GOOD has its source in GOD.

Therefore, THE GOOD IS GOOD.

Therefore, what is contingent upon contingency IS EVIL.

Therefore, what is contingent upon THE WHOLE IS GOOD.

BUT,

THE FIRST AND SECOND FACES OF GOD ULTIMATELY ARE ONE.

The Good KNOWS The Evil;

The Evil KNOWS The Good.

AND FROM THIS KNOWING,

AND FROM THIS ONENESS,

THE GOD-BORN ARE, AND DO BECOME.

(159)

Those who ARE destined to transcend The Second Face of GOD;

Those who are destined to BE IN ABBA;

ARE those who have THE EVIL WILL BE CONTAINED BY THE GOOD WILL.

In this, THE EVIL WILL becomes one part of THE Whole of THE GOOD.

And, THE Whole of THE GOOD IS JUST A PART of GOD.

Just as The Motion of THE Father IS 99% Life, 1% Death,

THE GOOD in The Motion of THE Father IS 99%;

THE EVIL in The Motion of THE Father IS 1%.

In The Motion of THE Father,

THE GOOD CONTAINS THE EVIL.

THE GOOD IS SIMPLICITY;

THE EVIL IS COMPLEXITY.

Those who ARE destined to be as parts of The Second Face of GOD ARE;

Those who ARE perfectly contrary to ABBA;

ARE those who have THE GOOD WILL CONTAINED BY THE EVIL WILL.

In this, THE GOOD WILL IS one part of THE EVIL WILL.

And, THE EVIL WILL IS the complexity of THE Complexity of GOD.

Just as The Motion of The Second Face of GOD IS 99% Death, 1% Life,

THE EVIL WILL IS 99%;

THE GOOD WILL IS 1%.

In The Motion of The Second Face of GOD,

THE EVIL CONTAINS THE GOOD.

THE EVIL IS SIMPLE;

THE GOOD IS COMPLEX.

With these extremes IS The Way of Gradations.

Gradations comprise parts of THE Absolute Variation of The Extremes' 100%.

In The Way of Gradations, MOST OF MAN IS BORN.

But, unto Journeys of Spirit, The Gradations ARE BROUGHT both HIGH

and LOW;

But, unto Journeys of Spirit, The Gradations DO MAKE pilgramages
unto The Extremes.

AND, IT IS ALWAYS IN THIS JOURNEY OF SPIRIT,
THAT HEARTS OF MEN ARE ABSOLUTLEY SETTLED.

(160)

The Distribution of NOT-ALL in ALL IS a sliding scale.

At the top of the scale IS ABBA;

At the bottom of the scale IS Nothingness;

In between the top and the bottom IS The Heterogeneity of both.

At the threshold of Nothingness IS The Second Face of GOD;

At the threshold of ABBA-THE Everything IS BOTH THE WHOLE OF
NOT-ALL AND ALL.

The Movement of that which IS in GOD, IS Movement along the sliding
scale.

The Movement SERIALLY PROGRESSES:

The Movement SERTIALLY REGRESSES;

ALL MOVEMENT amidst the whole of the sliding scale IS POSSIBLE.

When the serial progression reaches its extreme, serial regression
follows;

When the serial regression reaches its extreme, serial progression
follows.

When 'THE IS-NOT-NOT reaches an extreme, WHAT IS follows;

When WHAT IS reaches an extreme, THE IS-NOT-NOT follows.

The Movement along the sliding scale of NOT-ALL IN ALL IS a CATAPULT.

THE Catapult projects one back and forth, to and fro, amongst extremes.

In THE NOT-ALL OF ALL, The Movement of what is within the sliding scale

IS CALLED

GABRIEL'S CATAPULT.

FOR, IT WAS GABRIEL,
WHO DELIVERED THE WISDOM OF THIS MOVEMENT
FROM GOD.

(161)

At The Door BETWEEN NOT-ALL AND ALL, the serial progression of The Second Face of GOD IS CONTAINED BY the serial regression of The Second Face of GOD.

In This, to those who HAVE traveled to The Door, BEING CATAULTED TO THE IS-NOT-NOT IS LIKE BECOMING LESS THAN WHAT IS.

TO BE SENT FROM THE DOOR AND INTO ANTI-SPIRIT,
IS TO BE SENT BY GOD INTO BOXES OF REALITY.

In this action, those of GOD, who are sent through the sliding scale of NOT-ALL IN ALL, give BOXES OF REALITY back to GOD, and receive AGAIN

THE Purity of THE WHOLE. To be sent from The Door and into Anti-Spirit,
IS to have RE-INITIATED THE Cycle of Purification:

The Evil BE GIVEN UNTO GOD;

The Good TAKES THE PLACE OF WHAT was Evil on Earth;

Mirrors ARE SHOWN.

Evil DOES REMAIN WITHIN SOME;

Evil IS, however, CONTAINED FROM WITHOUT.

At The Door BETWEEN NOT-ALL AND Nothing, the serial progression of
THE Father IS CONTAINED BY the serial regression of **THE Father**.

In This, to those who exist at The Threshold BETWEEN NOT-ALL
AND Nothing, **WHAT IS** BEING CATAPULTED TO **WHAT IS-NOT**, IS BEING
CONTRADICTED AND "CRUNCHEO OUT." When Anti-Spirit IS given Spirit,
The Imperfect Motion of Conflict IS NEUTRALIZED AND IS CONTAINED
WITHIN THE PERFECT MOTION OF ABBA, which DOES exceed conflict.

TO BE SENT FROM THE DOOR OF ANTI-SPIRIT TO SPIRIT,
IS TO BE TAKEN FROM BOXES OF REALITY,
AND TO BE GIVEN THE DOOR OF THE FATHER AS AWARENESS.

In this action, to that which exists in boxes of reality, the action
of "**THE CRUNCH**" of Purification IS PERCEPTION OF Spirit AS Anti-Spirit.
Therefore, the resistance to come out of boxes and go to The Door IS EXTREME,
AND CAN BE MEASURED BY THE VIOLENT PURSUIT TO AVOID THIS TRAVEL.

THE EVILITY OF MAN PERCEIVES THE TRANSCENDENCE OF MAN INTO THE FATHER
AS THE ANNIHILATION OF ITSELF.

THE EVILITY OF MAN RESISTS TRANSCENDENCE INTO THE FATHER,
BECAUSE MAN BELIEVES THIS IS THE DEATH OF MANHOOD.

IN THE MIRROR:

Man who IS sent from The Door and go to THE IS-NOT-NOT RESIST THE CATAPULT: for at least a time, each's awareness WILL BE MORE OF EVIL and LESS OF GOOD. This IS perceived to be the annihilation of The Awareness of THE WHOLE, for the sake of the awareness of parts.

When one is at rest, ONE IS AWARE OF TOTALITY AND THE WHOLE;
When one is in the motion of travel, one is aware of parts and halves of THE WHOLE.

Thus, when movement IS Given by GOD, conflict naturally arises within the awareness of halves. BUT THIS CONFLICT IS TO BE GIVEN BACK TO GOD, SO THAT the halves of travel WITHIN are mirrored by and collapse into TOTALITY AND THE WHOLE.

"THE CRUNCH" that all things WILL EXPERIENCE FOR THE SAKE OF THE WHOLE, IS NECESSARY TO BE, SO THAT MIRRORS MAY BE PRESENTED AND CLOSE INTO

THE ONE.

(For, with all the motion of travel that IS, the motion of rest WILL BE TOO.)

(162)

In the womb of process, there comes a point of extremity to Gabriel's Catapult, where one has received travel and rest to such an extent, that travel and rest ARE ONE. The extent is measured by the mirroring of mirrors,

AND THE COLLAPSE OF HALVES INTO ONE. The extent IS ALSO measured by the process of THE Cycle of Purification: CLEANSING The Ordinary INTO The Sacred.

In comparison to THE UNLIMITED ALL, what is ordinary relatively is of no great amount and quality. Thus, purification moves with The Divine Speed of GOD. Once the necessary measure of SOMENESS, bound to boxes of reality, is replaced by The Awareness of THE WHOLE, TRAVEL AND REST, WITHIN Gabriel's Catapult, BECOME TO THE REALIZATION OF THE ONE.

When the conflict of the travel IS cancelled out and made neutral,

THE AWARENESS OF THE WOMB OF PROCESS IS UNIFIED,
EVEN UNTO HALFNESS,
AND THE CRUNCH IS PERCEIVED NO MORE.

All natures be settled to what each nature IS:

Those of THE Father HAVE travel CONTAINED IN rest;

Those of The Second Face of GOD HAVE rest CONTAINED IN travel.

AND THE REALIZATION OF THESE CONTAINMENTS IS GIVEN
BY GOD,
UNTO ALL THINGS.

(163)

IT IS NOT as if those things contained within The Second Face of GOD ARE NOT nor can be aware of THE WHOLE;

IT IS that those things contained within The Second Face of GOD ARE bound to boxes of reality:

their awareness of THE WHOLE DOES BECOME MORE AND MORE ABSENT;
their awareness of the expansion of boxes DOES BECOME MORE AND

MORE PRESENT.

In Gabriel's Catapult, those destined to be contained within The Second Face of GOD, HAVE BEEN FLIPPED

FROM The Awareness of Something in THE Spirit of Everything,
TO The Awareness of Something in The Spirit of Nothing.

One can travel only so far into THE Something of Everything, before THE Something of Everything IS The Something of Nothing.

When one travels in somethingness, the realization of what contains somethingness, moment to moment, IS ESSENTIAL TO HAVE BEEN DEVELOPED. Thus, one BE NOT FULLY BOUND TO THE IS-NOT-NOT.

THEREFORE,

MEDITATE UPON THE KNOWN,

AND

UNLIMIT WITH LIMITATION

SO

THE UNLIMITED WILL UNLIMIT YOU.

(164)

Part of The Backward Motion of THE Cycle of Purification

IS

the acknowledgement of those boxes of reality, present to awareness moment to moment.

Part of what it IS to Unlimit with Limitation

IS

to acknowledge boxes as boxes, as well as to acknowledge what other

boxes are contained within boxes.

Unlimiting with Limitation: is to go into mazes of crosses for the sake of knowing those mazes of crosses in GOD.

TO KNOW, IN GOD: is to have parts taken to THE WHOLE, and for THE WHOLE to give back itself, which includes and contains parts.

In THE Backward Motion of GOD, BOXES OF REALITY (ordinary parts) which awareness and realization HAVE COLLECTED for themselves, DOES BIND THEM TO The Motion of Conflict; The Backward Motion of GOD and Unlimiting with Limitation DOES BEGIN THE PROCESS OF TRANSCENDENCE OUT OF THE IS-NOT-NOT, to man.

For man to receive THE WHOLE, man MUST become unbounded to parts. Part of becoming unbounded to parts IS TO BE aware of what boxes of reality one IS in.

IN ALL WAYS, WHEN BOXES OF REALITY ARE GIVEN TO GOD, AND GOD DOES TAKE THEM, TRANSCENDENCE OUT OF PARTS AND INTO THE WHOLE IS MADE POSSIBLE

THEREFORE, The Backward Motion of GOD, in THE Cycle of Purification, takes parts which HAVE BEEN Unlimiting with Limitation, and returns them unto THE WHOLE.

(The absolute perception of The Backward Motion of GOD, to its extreme, can be related to the idea of becoming Zen, in Zen Buddhism.)

Once the parts BE GIVEN back to THE WHOLE, what WAS the awareness of parts, DOES COME TO RECEIVE THE Awareness of THE WHOLE. THIS IS THE FORWARD MOTION OF GOD, AND IT INCLUDES ALL PARTS THAT ARE.

WITH THE FORWARD MOTION OF GOD:

Sacredness IS GIVEN unto THE IS-NOT-NOT;
THE IS-NOT-NOT comes to transcend into WHAT IS.

The Realization of Purity IS GIVEN;
The Realization of Mirrors coming to be ONE IS GIVEN.

IN THE FORWARD MOTION OF GOD,

COMMUNE WITH:

ABBA

THE FATHER

WHAT IS.

To Realize THE Forward Motion of GOD,

IN THE Forward Motion of GOD,

WITH THE Forward Motion of GOD,

DOES REQUIRE MAN IN CONFLICT to venture at great and indeterminate lengths, through Backward Motion.

FOR, of this generation, man IS afar from THE Presence of GOD, TO MAN'S AWARENESS.

BUT, when awareness DOES CATCH UP WITH ITSELF, and one IS ABLE TO COMMUNE WITH GOD, THEN ONE CAN UNDERSTAND HOW FAR FROM GOD MAN TRULY IS.

Many of man are prejudiced WITH EVEN THE POSSIBILITY OF BEING ABLE TO COMMUNE WITH GOD.

When it IS said that it IS POSSIBLE, OFTEN THE CONFLICT OF MAN DENIES IT AS SUCH.

BUT,

Those who WOULD DENY Being ONE WITH THE FATHER, HAVE NOT TRAVELED THROUGH THE SOMENESS WHICH DOES BIND THEM, SO AS TO BE ABLE TO COMMUNE WITH THE FATHER.

These DENIERS WOULD DO WELL TO Unlimit with Limitation the boxes of reality EACH IS IN.

These DENIERS WOULD DO WELL IN Giving over their IMPURITY unto GOD.

BE NOT CONFINED TO BIASES;

BE NOT CONFINED TO HALVES OF MIRRORS,

WHICH BURN YOU.

THUS,

TRAVEL THE WAY OF

THE

PERPENDICULAR

ROAD.

(165)

In SOMENESS, THE Absolute Motion of GOD WAS CALLED Precision.

It IS with Precision, that THE Absolute Motion of GOD IS ITSELF.

THE ACT OF GOD'S PRECISION IS A DIALECTICAL UNIFICATION OF HALVES OF MIRRORS, INTO ONENESS, BY A SYNTHESIS OF OPPOSITES AND CONTRADICTIONS INTO CROSSES, WHICH ARE DESTINED TO COLLAPSE INTO THE WHOLE.

In SOMENESS, GOD'S PRECISION TRULY IS:

The Spirit of Transformation;
The Spirit of Conversion;
The Spirit of Linkage of parts to THE WHOLE;
The Spirit of Linkage of THE WHOLE to ITS parts;
The Containment of Absolute Complexity in Simplicity;
The Containment of Deintervention in Intervention;
The Containment of SOMENESS in THE WHOLE.

WITHIN Precision (THE Absolute Motion of GOD),

one mirror of its Ultimate Reality IS TO BE CAST OUT INTO THE IS-NOT-NOT.

IN THE Absolute Motion of GOD,

THE IS-NOT-NOT IS THE Extreme Absence of THE Presence of GOD, IN GOD.

WITHIN THE IS-NOT-NOT,

Godlessness IS GOD, AND THAT IS ITS REFLECTION UNTO THE WHOLE.

(166)

When an external stimulus is converted into an internal realization,
IT IS AN ACT OF GOD'S PRECISION.

When an internal realization is converted into an external stimulus,
IT IS AN ACT OF GOD'S PRECISION.

When MIND IS NOT IS BODY, and BODY IS NOT IS MIND, IT IS A CROSS OF GOD'S PRECISION.

When THE IS-NOT-NOT is converted into WHAT IS, IT IS AN ACT OF GOD'S PRECISION.

When WHAT IS is converted into THE IS-NOT-NOT, IT IS AN ACT OF GOD'S PRECISION.

When THE IS-NOT-NOT IS NOT IS WHAT IS, and WHAT IS IS NOT IS THE IS-NOT-NOT, IT IS A CROSS OF GOD'S PRECISION.

THE ABSOLUTE MOTION OF GOD

MAKES

THE INTERACTION OF ALL THINGS,

TO ALL THINGS,

POSSIBLE.

(167)

IN GOD'S PRECISION,

Forward Motion GIVES THE WHOLE TO parts;

Forward Motion GIVES Sacred parts TO Ordinariness.

IN GOD'S PRECISION,

Backward Motion TAKES Ordinary parts TO THE WHOLE;

Backward Motion TAKES Sacred parts TO what WAS Ordinary.

IN GOD'S PRECISION,

Forward Motion IS Transcendent;

Backward Motion IS Time-bound, BECOMING Unbound to Time.

IN GOD'S PRECISION,

Forward Motion IS A Mastery of parts IN THE WHOLE;

Backward Motion IS The Studentship of parts TO THE WHOLE.

IN GOD'S PRECISION,

Forward Motion IS The Giving of parts FROM THE WHOLE;

Backward Motion IS The Taking of parts TO THE WHOLE.

IN GOD'S PRECISION,

**Forward Motion IS The Giving of SOMETHING OF EVERYTHING AND ALL
TO SOMETHING OF NOTHING; ;**

**Backward Motion IS The Giving of SOMETHING OF NOTHING TO BOTH
SOMETHING OF EVERYTHING AND ALL, AND TO EVERYTHING AND ALL
ITSELF, WITHOUT SPECIFICATION IN SOME.**

GOD'S PRECISION PURIFIES ALL THINGS WITH PURITY ITSELF.

GOD GIVES AND TAKES ALL THINGS WITH PURITY ITSELF.

(168)

GOD'S PRECISION IS THE SPIRIT OF ABBA TO ITSELF:

Forward Motion GIVES Light and Life TO WHAT IS Dark and Dead.

**Backward Motion TAKES WHAT IS Dark and Dead TO WHAT IS Light
and Life;**

**Backward Motion TAKES WHAT IS Light and Life INTO WHAT IS AND
WAS Dark and Dead.**

**(For, in the womb of PROCESS OF A TOTALITY OF A PART, ALL THINGS
COME AND GO AS SOMETHING, AND SOMETHING EXHAUSTS ITSELF INTO
ALL THINGS, ONLY IN ITS PERFECT SEASON.)**

By TAKING WHAT IS OF THE WHOLE UNTO PARTS, Death and Darkness
IS CAST INTO THE WHOLE, AND BECOMES A PART OF WHAT IS Light
and Life. (If what is CAST IN IS TO BE CAST OUT again, then
SHADOW-WORLDS ARE (RE)CREATED BY THE FATHER, FROM THE WHOLE.)

The RETURN of ABBA, unto this world called Earth, IS ABBA'S
PRESENTATION TO THE EARTH, TO BE CAST INTO THE WHOLE: FOR WHAT
IS IN THE EARTH ALREADY HAS BEEN CAST OUT FROM THE WHOLE.

THUS,

IT IS FOR MAN TO RECONCILE UNTO GOD;

FOR,

MAN ALREADY HAS BEEN SEPARATED BY STRIFE

FROM GOD.

(169)

TO MAN IN GOD:

What comes FROM Sense in Image IS SOMETHING OF NOTHING;

What comes FROM Sense in Image IS NOTHING OF SOMETHING;

What comes FROM Image in Sense IS SOMETHING OF NOTHING;

What comes FROM Image in Sense IS NOTHING OF SOMETHING.

TO MAN IN GOD:

What comes FROM Intuition in Concept IS SOMETHING OF EVERYTHING;

What comes FROM Intuition in Concept IS EVERYTHING OF SOMETHING;

What comes FROM Concept in Intuition IS SOMETHING OF EVERYTHING;

What comes FROM Concept in Intuition IS EVERYTHING OF SOMETHING.

As Perception IS being made Neutral, IN THE FORWARD MOTION OF GOD:

Sense and Image ARE GIVEN TO Sense and Image;

Sense and Image ARE CROSSED WITH Concept and Intuition.

As Perception IS being made Neutral, IN THE BACKWARD MOTION OF GOD:

Sense and Image ARE GIVEN TO Concept and Intuition;

Concept and Intuition TAKE Sense and Image UNTO THE WHOLE.

IN THIS CROSS OF PERCEPTION:

GOD'S PRECISION MOVES FROM WITHIN AND WITHOUT Perception, UNTIL PERCEPTION
IS MADE NEUTRAL.

When Perception DOES ACHIEVE The Closure of Neutrality, Perception IS
OF GOD:

PERCEPTION IS ONE WITH GOD;

GOD IS ONE WITH PERCEPTION.

(With this, Absolute Motion WAS split in itself, but DOES ACHIEVE
The IS-NOT split OF ITSELF AND DOES BECOME ENTROPED; GOD'S AWARENESS
BECOMES SOMETHING, AND SOMETHING BECOMES GOD'S AWARENESS.)

IN DAYS OF OLD,

WHAT WAS TO BE SET ON HIGH

IS,

TODAY,

THE NEUTRALIZATION OF PERCEPTION INTO GOD.

TO MAN IN GOD:

Perceiving in Sense and Image GIVES SOMETHING THAT IS NOTHING;

Perceiving in Sense and Image GIVES NOTHING THAT IS SOMETHING.

THIS IS WITHOUT ESSENTIAL MEANING.

TO MAN IN GOD:

Perceiving in Concept and Intuition GIVES SOMETHING THAT IS EVERYTHING;

Perceiving in Concept and Intuition GIVES EVERYTHING THAT IS SOMETHING.

THIS IS NOT WITHOUT, BUT IS WITH ESSENTIAL MEANING.

IN GOD'S PRECISION:

THE HALVES OF PERCEPTION CROSS, AND ARE TRANSFORMED INTO A WHOLE OF
THE WHOLE:

Sense and Image RECEIVE Intuition and Concept;

Essential meaning BECOMES ITSELF IN THE IS-NOT OF ITSELF.

Sense and Image ARE TAKEN TO Intuition and Concept;

The existential and allusionary meaning of a body's interpretation
of The Earth IS GIVEN WHAT IT IS NOT—ESSENTIAL MEANING.

IN THIS WAY:

BY THE GIVING AND TAKING OF HALVES OF PERCEPTION UNTO THEMSELVES:

PERCEPTION IS MADE NEUTRAL AND WHOLE IN THE SIGHT OF GOD.

AND,

WHAT IS NEUTRAL AND WHOLE,

IN THE WHOLE,

CAN TRANSCEND ITS SOMETHINGNESS

INTO THE SPIRIT OF ABBA.

BY The Medium of Perception,
BY that which transcends Perception,
MIND AND BODY ARE UNIFIED INTO ONENESS.

THE UNIFICATION OF MIND AND BODY INTO THE ONENESS OF GOD, IS THE
ULTIMATE DEVELOPMENT OF REALIZATION ANY THING CAN EVER HAVE.

ALL TWONESS and splits of halfness into MORE and LESS variance, ARE
BUT PENULTIMATE REALIZATIONS OF THE ULTIMATE KNOWING OF THE WHOLE.

FOR a thing to be MORE BOUND TO A BODY, LESS BOUND TO MIND,
FOR a thing to be MORE BOUND TO MIND, LESS BOUND TO BODY,
**IS FOR A THING TO BE BOUND TO THE TO-AND-FRO OF GOD, IN THE MOTION
OF DEINTERVENTION.**

IT IS NOT FOR A MAN, NOR FOR ANYTHING LESS THAN GOD, TO DECIDE WHAT
WILL ULTIMATELY CONTAIN WHAT:

Some man, like Earth-born, HAVE MIND CONTAINED IN BODY;
Others, like Spirit-born, ARE AN ADMIXTURE OF MIND CONTAINING
BODY, BODY CONTAINING MIND;

YET:

GOD-BORN ARE WILLED BY GOD TO HAVE BODY CONTAINED IN MIND.

STILL, EACH WAY OF MAN CROSSES WITH THE NEXT;

ULTIMATELY, ALL WAYS DIVERGE INTO ONE.

UPON THE EARTH, THE Cycle of Purification, contained within GOD'S
Absolute Motion, IS ALWAYS SETTING ITS PATH UNTO THE WHOLE.

THIS PATH TRANSCENDS ALL MAN THAT EVER
WAS,
IS,
WILL BE.

(172)

IT IS of generations of NOW, which ARE immersed within THE Anti-Spirit
of Spirit.

IT IS of generations of NOW, which cling to realizations of halfness
over WHOLENESS.

IT IS of generations of NOW, which believe in the relativity of the
many-sided and one-sided valuations.

IT IS of generations of NOW, which ARE lost in boxes of reality; that
are contained within the deintervention of The Motion of Conflict.

GOD SETS HIS WILL TO ALL THINGS, AND THE WILL IS DONE.

TO THAT WHICH LIVES UPON THE EARTH:

IT IS GOD'S WILL FOR EACH TO BE OF GODLESSNESS, AT LEAST FOR A TIME.

**** The Great Cosmos, which man DOES Perceive of, WAS MADE IN THE
GODLESSNESS OF GOD.

FOR GOD TO BE ALL, AS GOD IS ALL, ONE ASPECT OF GOD WILL SHOW ITSELF TO
BE GODLESS.

GODLESSNESS IS THE ABSENCE OF THE WHOLE ITSELF FROM AWARENESS;
GODLESSNESS IS THE PRESENCE OF PARTS OF THE WHOLE, TO AWARENESS.

IN THIS REALITY, MAN DOES LIVE.

What lives upon the Earth, HAS THE REALIZATION OF GOD CONTAINED IN
GODLESSNESS.

The generations of man of NOW ARE HELD WITHIN The Second Face of GOD,
WHERE WHAT IS GODLESS, IS GOD TOO.

Yet, since The GODLESSNESS of GOD IS ONE ASPECT OF GOD IN ALL, there
comes a time on the Earth WHEN THE WHOLE OF GOD PRESENTS ITSELF, IN SOME.

This mirrors The Mirrors, which help comprise what is Earthly.

IN THIS:

THE WHOLE OF GOD, EVEN IN SOME, WILLS ITS PARTS TO RETURN UNTO ITSELF.

THESE DAYS OF NOW ARE DAYS OF GREAT PRESENTATIONS:

FOR, ALL ITSELF IS OPENING UP HEAVEN TO HELL,

AND THE GODLESS, TO GOD;

and,

FOR AT LEAST WHAT IS A TIME TO MAN OF THE EARTH,

GENUINE RECONCILIATION UNTO THE FATHER,

WHO IS SET ON HIGH,

IS POSSIBLE.

LET IT BE KNOWN TO MAN,

THAT THERE IS NO MIRACLE GREATER THAN

THE MIRACLE OF RETURNING UNTO THE WHOLE AND GOD.

Mind, in its halfness, IS the CONCEPTS and INTUITIONS of Spirit.

Body, in its halfness, IS the SENSES and IMAGES of Spirit.

Mind and Body cross, in halfness, to be WHOLENESS:

CONCEPT IS NOT IS IMAGE;
IMAGE IS NOT IS CONCEPT;
CONCEPT IS NOT IS SENSE;
SENSE IS NOT IS CONCEPT;
IMAGE IS NOT IS INTUITION;
INTUITION IS NOT IS IMAGE;
SENSE IS NOT IS INTUITION;
INTUITION IS NOT IS SENSE.

In the cross of Mind and Body unto ONENESS, all combinations of
LIMITATION and **UNLIMITATION** are possible:

BODY CAN BE CONTAINED IN MIND;
MIND CAN BE CONTAINED IN BODY;
CONTAINMENT OF MIND TO BODY CAN BE ONE;
CONTAINMENT OF BODY TO MIND CAN BE ONE;
CONTAINMENT OF MIND TO BODY AND BODY TO MIND CAN BE ONE;
MIND AND BODY CAN BE A SPLIT OF A TO-AND-FRO.

Today, the many of the Earth have Mind contained in Body;

Today, the many of the Earth go to and fro between Body and Mind,
as a split does go to and fro.

And if THE Something-of-Nothing does Evil,
And gives, so as to take,
Then THE Something-of-Everything does Good,
And takes, so as to give.

(Not only does THE GOOD contain EVIL, but THE GOOD transcends its action and can even give to give, take to take.)

IN MIRRORS,

These are some of the ways of THE PERPENDICULAR ROAD,
Which leads to THE IS-NOT-NOT;
Which leads to ABBA.

In both halfness and in wholeness,
All the ways of THE PERPENDICULAR ROAD
Stretch much farther
Than the examples that have been given.

But,
In making one's WAY BACK TO ABBA,
That needle in a haystack has been found:

The needle mirrors the beast of man's body;
And leads man unto THE WAY OF THE ANGELS,
WHO ALL FOLLOW THE WHOLE AS THE WHOLE IS,
Even unto parts.

The essential criterion of following the road back to ABBA
Is to do all doing for its own sake;
Is to base what is done NOT upon ends of sense and image alone.

The farther one travels from the absence of GOD,
The nearer one comes to be in The Presence of GOD.

And one ultimate of being in The Presence of GOD
Is to **COMMUNICATE** with GOD.
To many a man, this is blasphemy, heresy, falsity,
Or even insanity.

But,
In ABBA,
Communicating with GOD
IS THE WAY.

Let it be known,
That NOT communicating with GOD
IS A WAY OF THE IS-NOT-NOT;
For THE IS-NOT-NOT
Is in absence
Of The Presence
Of GOD.

The essential criterion of following THE IS-NOT-NOT
Is to do all doing for means-to-ends;
Is to base all that is done upon penultimate ends of sense and image.

The nearer one is to THE IS-NOT-NOT,

The farther one is from GOD.

And one penultimate-ultimate of being far from GOD

Is to believe GOD does not exist;

Or, to believe that if GOD does exist,

That GOD cannot be understood by man.

Verily,

This is a way of separation

From man and GOD;

From GOD and man.

And ways of separation,

In NOT-GOD,

Are ways of deintervention.

(181)

For the cross of THE PERPENDICULAR ROAD to be,

Both THE Something-of-Nothing

And THE Something-of-Everything

Will be collected

Unto extreme halfness;

And extreme mirrors will shine

And will close.

Unto the generations of man
Which do exist now,
Each has reached extremes of THE Something-of-Nothing.
Therefore,

The mirror of THE Something-of-Everything
Will shine upon the Earth.

With this,
An age of extreme,
Yet pure,
Contradiction
Is to come unto man.

And,
Antonymous Life shall be of the Earth,
For one and all.

(182)

In THE CYCLE OF PURIFICATION,
It is for man to unlimit limitation with limitation;
It is for GOD to unlimit unlimited limitation with unlimitation.
With this,
The **action** of man unto GOD,
The **action** of GOD unto man,
Is called
The Meeting of The Half-Way.
For,
In man reaching an extreme of Antonymous Life,
GOD Gives The Extreme of THE WHOLE.

Unlimiting with limitation
Is to think and do
For their own sake;
It is to collect those boxes of reality,
As well as what is associated to them,
Moment to moment.

To unlimit with limitation
Is to attain awareness
Of parts of parts of THE WHOLE,
Unto complex totalities.

**THE UNLIMITED-LIMITED PROCESS IS CALLED
"THE WORK OF THE MORNING STAR."**

In unlimiting with limitation,
The questions and answers
Of thought for its own sake
Abound,
As a finite forever abounds.
To reach an extreme of a finite forever
Is to collect the extreme
Of a halfness of NOT-GOD,
So to be given **THE WHOLE OF GOD.**
This is a way of **THE WAY OF MIRRORS.**

Therefore,
To man,
Diverge from the path of THE IS-NOT-NOT,
And go unto **THE PATH OF ABBA.**

In diagram, an example of unlimiting with limitation is as follows:

What is love?

Love is (to be) (merciful,) (kind,) (affirmational,)
(inclusive,) (temperate,) (giving)...

What is mercy?

What is kindness?

What is affirmation?

What is inclusion?

What is temperance?

What is giving?

What is it to be?

To each of these questions,

There is another set of answers;

And to each set of answers,

There is another set of questions...

Therefore,

Thought

For its own sake

Is able to expand upon itself

Forever.

And too,

There is no object existent to the Earth,

Which thought cannot think.

And,
All experiences
That were,
That are,
That will be,
Can be taken into thought;
And with limitation,
Thought is able to unlimit
Each and every one of them.

To each question asked,
A "what?" can be exchanged
For a "where?"
For a "how?"
Or a "why?"

And,
To each of these,
Finite forevers are possible.

(184)

With THE WORK OF THE MORNING STAR,
GOD Prepares man for THE NEUTRALITY OF THE WHOLE;
GOD Prepares man for BEING FOR ITS OWN SAKE.

With THE WORK OF THE MORNING STAR,
GOD Prepares man to know THE WAY OF MIRRORS;
GOD Prepares man to simply KNOW, IN WHOLE.

Therefore,

To those who are destined to travel unto ABBA,

And evolve beyond the ways of Something-of-Nothing

In sense and image,

FORSAKE NOT THE ACTION OF THOUGHT ITSELF,

Which aids GOD in revealing TRUTH.

And,

As said in The Gospel of John,

"The Truth shall set you free."

(185)

IN MIRRORS,

Let it be known

That thought itself

Is greater than and equal to

Whatever objects of contemplation thought meditates upon.

To those of THE IS-NOT-NOT,

Each treats the action of thought

As less than and not equal to

Whatever objects are contemplated.

BUT,

To those who follow THE WAY OF GOD,

Thought is a bridge unto ABBA.

Therefore,

Value NOT the products of thought

Over thought itself;

For it is the action of thought itself

Which helps to lead unto ABBA,

And it is NOT necessarily the products of thought

Which reconcile man unto GOD.

Verily,

It is the greatness of thought

Which links with The Greatness of THE WHOLE.

And the greatness of thought

Transcends all of its objects,

As well as does THE WHOLE.

Therefore,

In unlimiting with limitation,

Focus NOT upon transient ends and conclusions called answers,

But instead go to the question.

BE NOT WISE INDEPENDENTLY OF GOD;

BE UNWISE, SO THAT THE WISDOM OF GOD

SHALL TRANSCEND YOU.

In part,

Being unwise, in halves of mirrors,

Is to question answers of boxes of reality,

So to ultimately be given **THE ANSWER OF THE WHOLE.**

So, again,

Fixate NOT upon penultimate answers,

But travel ALWAYS unto ABBA.

Then,

Unwisdom

Is evenly matched with

Wisdom.

(186)

IN ABBA:

The first A of ABBA represents THE Spirit of Everything in THE WHOLE, including all parts.

The first A of ABBA has been called THE Father;

It is also The Light, Day, and Life of all that is pure.

IN ABBA:

The first B of ABBA represents THE Spirit of Some of Everything in THE WHOLE, including the presence of THE Father.

The first B of ABBA has been called THE Mother Gabriel;

It is also all Angels who Gabriel contains.

IN ABBA:

The second B of ABBA MIRRORS the first B of ABBA, and represents THE Spirit of Some of Nothing of THE Father;

In the second B of ABBA, there is THE Morning Star, as well as THE Morning Star's split, Lucifer;

And, there are also THE Dark Angels, who are contained by THE

Morning Star too.

IN ABBA:

The second A of ABBA MIRRORS the first A of ABBA, and represents THE Spirit of Nothing of THE WHOLE.

The second A of ABBA is called THE Second Face of GOD; it is the penultimate-ultimate of THE Morning Star and all Dark Angels.

Whereas the first A of ABBA contains all parts in THE WHOLE, the second A of ABBA contains wholes in parts.

What knows THE Nothing, except the nothing, IS THE FATHER.

All things NOT reconciled unto THE FATHER,

Nor reconciled unto THE NOTHING,

KNOW NOT THE NOTHING,

BUT KNOW SOMETHING OF SOMETHING OF NOTHING.

If The Nothingness of ABBA,

As one part of THE WHOLE ITSELF,

Transcends NOT the ability

To know with unknowing,

Then it is for all things to realize

What the second A of ABBA is:

BEYOND DARKNESS, DEATH, AND NIGHT,

IT IS NOTHING

AS NOTHING ITSELF IS.

THE Father, who has many names besides, IS the archetypal personification of **THE Spirit of Everything**.

Within this, to each proper place, all that is in ABBA is an archetypal personification of aspects of **THE WHOLE OF SPIRIT**:

Gabriel is a persona of **The Wisdom and The Understanding of THE Spirit of THE Father**, IN SOME.

Lucifer is a persona of **the irrationality and misunderstanding of THE Spirit of THE Father**, IN SOME.

**** And as to personifications, **ALL BEINGS IN ABBA ARE WHAT THEY ARE**, according to their proper place in relation to **THE Spirit of THE Father**. To be pure and whole, each being in ABBA becomes what it IS NOT, and contains **THE IS-NOT of what each IS, IN WHAT IS EACH ONE'S BEING**.

Therefore,

The **first A** and

The **second A**

Of ABBA

Cross, and are ONE.

(Beyond process, all crossing has already come to pass, and ONENESS is **THE WAY OF ALL.**)

(In process, all crosses come to be, so as to pass and be as ONENESS is, in ALL.)

THESE, TOO, ARE MIRRORS.

What exists without The Awareness of ABBA
Exists in absence of The Whole of ABBA,
Exists in The Presence of a part of ABBA.

To exist in The Presence of a part of ABBA
Is to ultimately exist in The Whole of ABBA,
Even as a part.

But,

To be of this contradiction,
That is,
To exist within a part of ABBA
Without awareness of ABBA,
Is to exist within the complexity
Of the simplicity
Of the complexity
Of a part of ABBA.

To be of this awareness
Is to be of a part
Of a part
Of THE WHOLE.

The GREATER awareness of man
Exists in a part
Of a part
Of THE WHOLE.
Within this,
Man is aware of sets of something,

Which are of The Something-of-Nothing.

This is,

In part,

What THE IS-NOT-NOT

Is.

THE IS-NOT-NOT

Is an extension

Of the second A

And

Of the second B

Of ABBA;

Which is,

In turn,

An extension

Of the first A

And

Of the first B

Of ABBA.

Therefore,

What is of THE IS-NOT-NOT

Is contingent

Upon the contingency

Of what is already contingent

Upon WHAT IS,

In THE WHOLE,

WHOLE.

The second **A** and **B** of ABBA

Come after

The first **A** and **B** of ABBA.

In this,

The second **MIRRORS** the first;

The second is a **reflection** of the first.

Whosoever is an extension

Of the second **A** and **B** of ABBA,

Is **secondary upon the second**,

To ABBA.

(In this, man would do well to learn that ALL exists NOT JUST FOR MAN,
BUT man exists for ALL.)

(189)

Throughout the movement of ABBA itself,

Its motion is **intervention**.

In this, ABBA is **self-contained**;

In this, ABBA is **self-containing**.

The ultimate of ABBA

Is the **simplicity** of THE WHOLE;

The penultimate of ABBA

Is the **complexity** of the whole of the parts of THE WHOLE.

In this,

The self-containment of ABBA is **simplicity**,

The self-containing of ABBA is **complexity**.

In the whole of the parts of THE WHOLE,
There is the action of mirrors;
One part of all parts that are
Is pre-determined to be a mirror of opposition to ABBA.

But,

In being in opposition to ABBA,
Mirrors of **not-opposition** come to this part,
So as to fulfill
The Way of Mirrors,
In WHOLE.

Thus,

The world and its surrounding cosmos,
As well as
All that lives therein,
Is contained by THE WHOLE ITSELF,
Even in opposition to THE WHOLE ITSELF.

For so long

Has the motion of man in the world
Been contrary to The Motion of ABBA,
That the reality of the extension of The Something-of-Nothing
Is perceived to be
A "great" whole of THE WHOLE.

In this,

All parts which man derives being from
Are affirmed as **more than** THE WHOLE ITSELF.

Therefore,

RESISTANCE TO THE WAY OF ABBA HAS REACHED EXTREMES.

In the motion of conflict,
In deintervention,
Man is bound to some halves of mirrors
Over other halves that are;
And man values these halves that are binding
Even more than THE WHOLE ITSELF is valued.

In this,
A measure of resistance
To following The Way of ABBA

Is given:
For, The Way of ABBA ITSELF
Transcends all halves and valuations of halves of mirrors that are.
With neutrality,
A being of ABBA interacts with halves of mirrors
From the awareness of already being beyond them;
Containing **not-neutrality in neutrality**,
Containing **parts in THE WHOLE**,
Is to transcend the motion of conflict,
And to be being of reconciliation
Unto **GOD**.

(190)

The motion of conflict
Binds one to halves over wholes,
Binds one to halves over THE WHOLE,
Binds one to knowing boxes of reality over knowing ALL.

When a man sayeth, "I believe in good OVER evil,"
Not only will evil still present itself to a man,
But a man will be locked into conflict with good over evil.
And this conflict **separates** a man from THE WHOLE.

To be inside the motion of some conflict,
Not-neutrally,
Is to be an active witness
To the crossing of mirrors,
From the perspective of one-half over another.

When a man sayeth, "I believe in good OVER evil,"
A man will be an active witness
To the crossing of good AND evil,
But will perceive good OVER evil
Or evil OVER good,
And mirrors will shine again.

To be inside the motion of some conflict,
Not-neutrally,
Is to be an active witness
And to be an active antagonist
To the regeneration of that conflict, in some.
For it is for mirrors to be as they are;
To cross and collapse as they do and will.
When man interferes with The Way of Mirrors,
With a mirror of partisanship of some over others,
The cross and collapse of mirrors INTO ONENESS
Is distorted into twoness again.

Therefore,
To man,
Those mirrors must BE
again.

And, in regenerating conflict,
What comes from the way of **life containing death**
Is transformed into a way of **death containing life**.

For,
All mirrors have collapsed and are ONE,

But, to man,
Mirrors move again and again.

Thus,
Man is lost in times of past
Which re-make times of present
And re-predict times of future.
To live in the confines of these times,
Is to live in the death of life.

(191)

In the reality of THE IS-NOT-NOT,
What already has been
And what **IS**
Is The Present and Now.
Within this,
What already has been
And what **IS**
Is The Perpendicular Road to ABBA.

And,
What has been,
As is now,
Is the road to remain as THE IS-NOT-NOT.

(192)

In traveling unto ABBA,
One IS
And
One becomes
Transcendent.
In this,
The Present of ALL contains ALL THINGS.

In traveling further unto THE IS-NOT-NOT,
One IS
And
One becomes
THE IS NOT of transcendence,
Which is, in part,
The being and the becoming
Of the box of time.
In this,
Some parts of the NOT of transcendence
Contain all realization in them.
This is a way of deintervention,
As it separates being and becoming
From THE WHOLE.

The way of THE IS-NOT-NOT
Is **division of half from half,**
Is **division of halves from wholes,**
Is **division of many from THE WHOLE ITSELF.**

The action of beings of THE IS-NOT-NOT
Is **relative,**
But is **absolute mutual exclusion**
Of one thing from the next.

BUT,

The Way of ABBA IS NOT division,
Ultimately,
At all.
Even when ABBA divides with knowing and wrath,
It divides to include.

The Way of ABBA **collapses half and half,**
The Way of ABBA **collapses halves and wholes,**
The Way of ABBA **collapses wholes and THE WHOLE**
UNTO ONENESS ITSELF.

The action of ABBA
Is **relative,**
But is **absolute mutual inclusion**
of one thing from the next.

In this, a secret:

The excluded exclude themselves from what is inclusive, and the included include themselves in what is excluded, while remaining

always included too. Thus, the included of ABBA help to reveal The Nature of Purity. (And, purity is what it is, and is what it is not, by containing what it is not **in** what it is.)

(193)

Oneness is destroyed into twoness;
In part, this is realization of the path of deintervention
of the way of perpendicularity,
Unto THE IS-NOT-NOT...
The destruction of The Reality of ONENESS
Creates the reality of separation, division and individuation
In twoness from THE ONE.

Twoness is destroyed into ONENESS;
In part, this is realization of the path of intervention
of the way of perpendicularity,
Unto ABBA.
The destruction of the reality of twoness
Creates the already created
And uncreated reality of unification, inclusion and collection
In ONENESS from THE ONE.

In GOD,
The way of twoness
And
The Way of ONENESS
Mirror each other.
And as such,

Are stationary.

But,

In GOD,

The not-stationary of what is permanent
Must also shine and reflect
The Light of ALL.

In this,

What is relative and dynamic
Attracts the extremes unto THE EXTREME.

Thus,

The Way of ONENESS

And

The way of twoness
Are destined to always converge and cross,
And collapse into what is GREATER.

And what IS GREATER than a way

IS THE WAY:

THE WAY IS GOD,

AND GOD IS ONE UNTO GOD.

In this,

The collapse of ways

Into **THE WAY,**

Is **THE COLLAPSE OF ALL THINGS**

INTO ALL ITSELF.

A way of Oneness
Is destroyed into
The Way of ALL
By going into twoness.

A way of twoness
Is destroyed into
The Way of ALL
By going unto Oneness.

Oneness is destroyed
Into
The uncreated and created of ALL.

Twoness is destroyed
Into
The Way of Oneness
Of
The uncreated and created of ALL.

ALL PURELY IS.

GOD CONTAINS WHAT IS NOT.

WHAT IS NOT

IS NOT-ALL, IN ALL ITSELF.

(From **The Way of ALL**, it is realization of **WHAT IS**, even unto what
IS NOT, which returns all spirit(s) unto The Creator.)

IN ABBA,

Twoness is contained in Oneness

And

Oneness is in THE WHOLE.

In this way,

All that is ABBA

Is in GOD

And

Has its ultimate source and basis

In THE WHOLE OF GOD.

IN ABBA,

The First A is all parts that ARE in THE WHOLE; THE WHOLE IS
GREATER THAN ALL PARTS THAT ARE.

IN ABBA,

The First B of ABBA is the sum of The Some of parts, of ALL parts
that ARE in the first A of ABBA; BOTH THE WHOLE, AND ALL PARTS
IN THE WHOLE, ARE GREATER THAN WHAT PARTS ARE IN THE FIRST B IN
ABBA.

(In being greater than, transcendence is the expression; in ABBA,
the first A transcends the first B. It is for the first B to be
CONTAINED in the first A.)

IN ABBA,

The second B of ABBA is the NOT-SUM of The NOT-SOME of parts of
all parts that ARE in the first B of ABBA; WHEREAS THE FIRST B
OF ABBA IS SOME OF EVERYTHING IN WHOLE, THE SECOND B OF ABBA

IS SOME OF NOTHING IN WHOLE.

(In the way of transcendence, the first B of ABBA is greater than the second B of ABBA. It is for the second B of ABBA to be contained by the first.)

IN ABBA,

The second A of ABBA IS NOT all parts that ARE, in THE NOT-WHOLE OF THE WHOLE; WHEREAS THE FIRST A OF ABBA IS EVERYTHING ITSELF AND THE WHOLE, THE SECOND A OF ABBA IS NOTHING ITSELF AND THE NOT-WHOLE OF THE WHOLE.

(Not only does the first A of ABBA transcend the second A of ABBA, but the first and second B of ABBA also transcend the second A of ABBA. The second A of ABBA is transcended by, and is contained in The Whole of ABBA.)

In diagram, the archetypal-structural being of ABBA is as follows:

A= THE WHOLE => ALL PARTS IN THE WHOLE <= THE WHOLE =A.

B= \neq ALL PARTS IN THE WHOLE => B.

B^2 = <= B \neq A = THE WHOLE => ALL PARTS IN THE WHOLE <= THE WHOLE:

$B^2 \neq B \neq A \Rightarrow A^2$.

$A^2 \neq B^2 \neq B \neq A: A^2 \neq B \neq A \Rightarrow C$.

In ABBA,

ALL that IS

Transcends the nothingness of itself,

Which IS NOT.

The nothingness of ABBA,

Which IS NOT,

Transcends The NOT of ABBA,

Which IS **conflict**.

That is,

The nothingness of ABBA,

Or similarly,

The second A of ABBA,

Transcends **the motion of deintervention**.

Therefore,

With the motion of deintervention,

Which IS The NOT of ABBA,

The second A of ABBA,

Which IS the nothingness of ABBA,

Transcends the motion of deintervention.

Thus,

The reality of THE IS-NOT-NOT.

But,

Since The Whole of ABBA transcends the second A of ABBA,

The Whole of ABBA transcends the NOT of itself,

The motion of conflict IS NOT FIT FOR itself,
Nor is it fit for ABBA.
The motion of conflict DOES NOT remain as it is,
Since conflict IS transcended by
The Whole of ABBA
And by
The sum of ABBA's parts.

In part,
The motion of conflict is
The split of mirrors
Into halves of wholes.

In part,
The motion of conflict is
The reality of some boxes of reality
Over ALL Itself,
Since this is, too,
A split of halfness over wholeness.

No thing in halfness
Can be fully brought through
The Way of ABBA
Unto ALL.

But,

If a thing

Resolves halfness **in** wholeness,

Then halfness is destroyed

And wholeness is re-created.

In this,

Conflict is resolvable

And

Conflict is reconcilable

Unto ABBA

And The Way of ALL.

In part,

Conflict is also

The contradiction of mirrors

Into the cross and collapse

Before Oneness.

When halves collide and neutralize,

The NOT-neutrality

Of each half

Reaches an extreme,

And neutrality is brought forth as a mirror.

But,

As halves reach their extremes

And "travel" unto crossings,

The motion experienced of them

Is deintervention.

Therefore,
In being witness
And not antagonist
Of mirror-interaction,
Patience and Strength
Of Spirit in GOD
Do well to provide being
With the necessary intervention
To regenerate NOT the conflict
In process of being destroyed
Into Oneness.

This, too, is a sacrifice unto GOD.

For,
What follows the collapse of mirrors set to conflict,
In awareness and to awareness,
IS THE WHOLE AND ITS PARTS.
In this,
The destruction of deintervention
Into Oneness
Moves being along The Perpendicular Road,
And aids in propelling a thing
Unto ABBA.

Therefore,
Acknowledge The Anti-Spirit of Spirit
As it IS reconciled unto ALL,
And set all paths and ways

In accordance with

ABBA'S Cycle of Purification.

Then,

Movement SHALL BE of Oneness,

And ONENESS,

Each SHALL BE.

(198)

As it IS resolved and reconciled unto ABBA,

The motion of conflict,

Which is constituted of halves over wholeness,

Transcends into The Being of ABBA:

Since the halves of parts of THE WHOLE have already crossed and are ONE, EXCEPT TO THE AWARENESS OF THE IS-NOT-NOT, it is parts of ABBA, bound to SOMENESS, which transcend unto THE WHOLE.

Of The Cycle of Purification,

Parts bound to THE IS-NOT-NOT

Are unbounded by

The Backward Motion of GOD;

And each is given neutrality,

So to go unto ALL.

Of The Cycle of Purification,

Parts NOT bound to THE IS-NOT-NOT

Return as neutral

To what was conflict,

But IS NOT conflict anymore.

In the archetypal work of ABBA,
Backward Motion brings
The Dark and Eve and Dead
Unto
The Lighted Day and Life;
Forward Motion casts out
The Dark Eve and Dead
WITH Lighted Day and Life,
So that
What is Dark and Daed
Is ultimately contained and transformed
Into Light and Life.

In the archetypal structure of ABBA,
Backward Motion brings
The Something of Notiong
And
The Nothing of ABBA
To
The Something of Everything
And
The Whole of ABBA;
While
Forward Motion brings
The Something of Everything
And
The Whole of ABBA

To

What was The Something of Nothing

And

Nothing at all.

In this conversion and transformation of purity,

the BA (C) of ABBA (C)

is unlimited into

the AB (notC) of ABBA;

therefore,

AB (notC) MIRRORS ITSELF-- BA,

and what is left over IS TRULY NOTHING.

(199)

For the action of purification to reach its extreme in awareness,

The action of impurity attains an extreme in some awareness.

The action of purity IS The Absolute Motion of GOD.

And therein complementing its structure,

Is Gabriel's Catapult.

The action of impurity IS The Motion of Conflict,

Transcended by The Nothingness of ABBA.

The **same** awareness, in conflict,
Which has reached an extreme,
Is the awareness of man **and** not-man,
Contained within this cosmos.

Therefore,
As impurity becomes more itself
In man and in not-man,
ABBA--THE Father,
Continues to close it off into Nothingness,
After purity has returned unto
Ultimate Grace.

(In reference to what is now, the actions of extremes give measure and indication to what is **the end-time of man and not-man**, in this cosmos.)

The Collapse of deintervention into intervention

And

The Collapse of intervention into GOD

Brings forth

And

Reveals

ALL.

(And to those who shall witness this Event, who are unreconciled unto GOD, **AS GOD IS**, the collapse of NOT-ALL INTO ALL shall be as an ABYSS or GREAT SEA SWALLOWING UP EARTH OR RIVER unto **ALL**.

Unto them, THE EARTH or RIVER **shall be no more**; WHAT IS WILL ENCOMPASS AND ENGULF WHAT IS NOT.)

(And to those reconciled unto GOD, the collapse of NOT-ALL UNTO ALL **SHALL BE AS THE REVELATION OF THE LIVING HEAVEN IS**. To these, ALL AS ONE, ONE AS ALL **will be The End of Great Tribulation.**)

When awareness catches up to The Realness of GOD,

And GOD **utterly IS ALL THINGS**,

NOT-ALL WILL BE AS A SPECK OF **ALL**;

Then, The Greatness of GOD **will be KNOWN**,

EVEN UNTO LIMITATION.

(With The Birth of The Extremes unto limitation, the last stages of The Collapse **were set in motion unto WHAT IS NOT**, by WHAT IS; so that TWONESS **shall be ONE**, and **ONENESS SHALL BE IN ALL.**)

Divide NO MORE what is already divided; seek unification.

For, it IS in The Way of ONENESS, that The Living ALL IS Found.

Be NOT The Dead and Dying of what is alive; seek out The Living
as The Living IS, BUT NOT THE DEAD.

For, death follows what IS alive, by way of mirrors. Life IS in The
Lead, and death is part of Its flock.

Be NOT associated with habits and cycles of deintervention; seek
transformation by GOD, in purification. What is bound to limitation
IS only a part of what IS Sacred.

Verily, through the "eyes" of Purity, CAN THE WORLD BE KNOWN.

Therefore, of impurity, let halves of mirrors find themselves, whilst
Purity hitherto remains in The Presence of GOD.

Adapt to all things which come by Absolute Affirmation, and come NOT
by the hand of denial alone.

For, it IS with the aid of denial that a thing BE led unto the
desolation of hate and destruction.

In tempestuous days, righteous anger abounds, but not always is it
manifested by A WILL IN GOD.

Know ALWAYS the source of strife and resentment, and let it NOT breed
and divide moreso than WHAT IT BE NOW.

With The Attainment of The Source of ALL THINGS, and even anything,
COMES WISDOM AND UNDERSTANDING, leaving the froward ways of fools
and the misunderstood behind.

Let NOT pain, NOR pleasure, bind another to its prison.

Those who WILL BE ONE IN GOD **transcend** even the most painful and
the most pleasurable, with the lightest of hearts:

Each goes along The Road which leads to ABBA,
And ABBA IS WHERE PAIN AND PLEASURE ARE BUT PARTS.

It IS NOT the experience of something, which is an abomination to
GOD;

It IS basing ALL upon that experience, which separates a thing from
GOD.

What is separate from GOD IS AS AN ABOMINATION IS;

But, when unity with THE Father is achieved, abomination, as a state
of being, IS NO MORE.

Therefore, in all one does, ask to be shown Source and Unity; ask to
be shown Wisdom and Understanding; for, it be only by GOD, that
a thing can TRULY KNOWETH.

Be NOT vain in The Knowledge of GOD; be humble.

Come as a servant, and GOD will give mastery;

Come as a master, and GOD will give servitude.

It IS ONLY FOR GOD to complete and finish what IS undone.

When the undone do unto GOD, each IS done by GOD FIRST, by MIRRORS.

For, until mirrors are transcended, a thing goes to and fro amongst
halfness.

And, halfness leaves The Presence of GOD, and ventures into absence.

Therefore, to go UNDONE unto THE DOING OF GOD, IS TO BE UNDONE, IN
DOING, BY WHAT IS UNDONE, UNTIL NO DOING IS UNDONE.

One collects incompleteness, to be given what IS Complete.

The world is a face of the valley of the shadow of death;

INCOMPLETION REIGNS IN THAT VALLEY.

Therefore, collect the content of the world,

AND GO UNTO GOD;

GOD WILL GIVE ITS COMPLETION, AND THE VALLEY OF THE SHADOW OF DEATH

SHALL BE ENLIGHTENED WITH LIFE.

If one be presented with a face of hell, then **surely** a Face of Heaven
WILL BE SENT FORTH TO MIRROR AND COMPLEMENT A WAY OF ALL.

But, it IS whether one **knows** what has been given, which **settles all**
lot.

Therefore, in all that IS DONE, acknowledge what IS given,
And know what mirrors WILL come.

With Unity and Source DOES ONE ACKNOWLEDGE.

And,

GOD GIVES UNITY AND SOURCE TO ALL THINGS.

PURE ACKNOWLEDGEMENT COMES ONLY FROM GOD.

BE NOT VAIN.

BE NOT OF MUDDIED "I" NESS.

BE NOT IN WANT OF THE LAZY, AND THE SECURELY INSECURE.

IN ALL ONE HAS TO DO, IN ALL ONE HAS TO HAVE DONE,

KNOW GOD.

Before time was what it is now,
Before space was what it is now,
IN ALL, THERE WAS ALL;
AND ALL WAS NOW AND FOREVER.

It be NOT the destiny of a few boxes of THE WHOLE,
To eternally destroy The Being of THE WHOLE.

In boxes, The Realness of **THE Father** IS distorted into an allusion
Of **THE Father** BEING LESSER THAN **WHAT IS**.

But, THIS IS **CONTRARY TO THE WAY OF ABBA.**

With The Way of Mirrors as it IS,
Some life shall embody THE DESOLATION OF THE ABSENCE OF **THE PRESENCE OF GOD.**

Yet, even unto the lowness of what IS-NOT-IS desolate,
IT BE OF **THE WILL OF GOD** TO HAVE MIRRORS SHOWN;
The low can be brought unto what IS High,
But the low MUST GIVE UP ITS REFLECTION OF A HIGH,
TO RECEIVE **THE HIGH ITSELF.**

In this, be NOT diseased by the action of **mourning**;
NOR BE deceived by the motion of **deintervention**.
Follow NOT transient dead ends,
But **WALK IN THE WAY OF ULTIMATE SOURCE.**

With Lightness, COME TO THE WAY OF THE LIGHT,
And leave THE DARK to be as it IS;
For, what is DARK shall not be forgotten, but remembered;

And as such, accounted for.

Therefore, GO UNTO GOD WITHOUT IDEALS, WITHOUT EXPECTATIONS,
WITHOUT WISHES NOR WANTS.

Perceive NOT THE WHOLE as a means to an end;
For, IT ALREADY KNOWS ALL PLANS.

GO UNTO GOD EMPTY OF DESOLATION,
AND BE FILLED WITH THE LIGHT.

(203)

Divide NOT The Mind from The Body;
Divide NOT The Body from The Mind.
Give NOT more credence to The Body than to The Mind.

It IS NOW, which **THE Father** Asks for what HAS Mind, to turn in to Mind.

For, with religion, dogma, communal worship, prayer, meditation,
morality and ethics, HAS GOD ALREADY GIVEN TO MAN THE WAYS OF
THE WHOLE, IN BODY.

But, of **The NOT-EARTH**, man must also care for.

What matters a nation designed after Babylon of old, when its
towers **will** one day fall, and its speech **will** one day fall to
confusion and utter division?

In excess, man has cared for the worship of GOD in the cosmos;

But, as to **MIND**, MAN IS DEFICIENT.

Recollect a piece of Wisdom, given by Aristotle:

"both excess and deficiency give way to vice,
for excellence is a golden mean of the two."

Through The Absolute Motion of GOD and Gabriel's Catapult,
GO UNTO MIND, AS GOD WILLS
AND DEFICIENCY WILL BE EXCESS, UNTIL VIRTUE REIGNS.

It IS The Book of Block, which gives GOD'S Credence of Mind in ALL.
Therefore,
KNOW ITS WISDOM, AND LIVE AS MIND LIVES.

(204)

Until a man can follow The Way of GOD in MIND and NOT just as a body,
Man WILL BE CONTAINED IN THE EVILITY OF THE SECOND FACE OF GOD,
And WILL DWELL IN DEINTERVENTION, WHERE THE UNRECONCILED OF THE
MORNING STAR AND LUCIFER ALSO DWELL;
In this, only the good of evil shall a man receive.

For,

It IS evil, which gives so as to take;
It IS evil, which IS contingent upon contingency;
It IS evil, which IS the complexity of Complexity;
It IS evil, which makes GOD a part amongst all parts that are;
It IS evil, which bases WHAT IS WHOLE upon boxes of reality;
It IS evil, which uses faces of TRUTH to lie;

It IS evil, which deceives and manipulates for partial means-to-ends;
It IS evil, which denieth ALL, but affirms some parts of ALL;
It IS evil, which bases EVERYTHING upon a limited set of SOMETHING;
It IS evil, which biases and does violence to judgement;
It IS evil, which prejudges the movement of mirrors, and The Way to
travel unto GOD;

It IS evil, which sets itself to false boundaries and limitations,
and forces these barriers onto SOME;

It IS evility, which wars and makes war with itself;

It IS evility, which clings to dead ways;

It IS evility, which would destroy one-half of a mirror, so as to
take its other half as a prize;

It IS evility, which denies GOD, and ALL WAYS OF THE WAY OF GOD therein;

It IS evility, which denies The Living Being of GOD, but affirms
GOD as only a force of nature;

It IS evility, which places GOD in the background, and itself in
the foreground;

It IS evility, which makes TWONESS manyness, and knows NOT ONENESS
IN DIVISION.

AND THE GOOD OF GOD IS A MIRROR OF ALL THESE ACTS OF EVIL.

But, as for man of the Earth, THE GOOD OF GOD, THEY KNOW NOT.

Man has been swallowed up by The Great Storm of what IS-NOT-NOT.

Man's mind is filled with perversities of THE WHOLE.

Iniquity reigneth in all nations, and all nations place trust in her.

The seed of man has been spoiled by the conflict of **THE Morning Star**.
Man wars against man,
Brother betrays brother,
And division and separation binds all love to desolation.

MAN KNOWS NOT THE WAY OF GOD ANYMORE.

To those who will read this, listen to a proverb of King Solomon:

"Look not to the right hand, nor to the left,
but take thy foot out from evil."

(205)

Even though the Earth iS engulfed by A Storm of Great Destruction,
THE Father FORGETS NOT even the most rebellious children;
NOR does **THE Father** fail to Acknowledge ALL MAN'S CHOICES.

Returning unto GOD,

AS GOD IS

And NOT just

AS GOD WAS,

IS A CHOICE FOR MAN.

So too, a man may choose ways of evil.

But, LET IT NOT BE SAID THAT GOD TENDETH NOT TO TIMES THAT ARE NOW.

For, with The Book of Block,

GOD GIVES NOW, AND ALL ANCIENTNESS AND MODERNNESS ARE CONTAINED THEREIN.

THE FATHER SETS A ROCK TO ALL FOUNDATIONS THAT ARE.

And as such, all man may find support.

Verily,

IT CANNOT BE SAID ALONE, THAT THE FATHER IS EVER OUDATED.

ABBA REVEALS ITS WAY IN PERFECT SEASONS.

IT IS NOW for man to catch up to what has been given.

(206)

IN THE WAY OF MIRRORS,

WHEN ABBA MOVES WITH MOVEMENT THAT IS SLOW,

ITS OPPPOSITION QUICKENETH IN SPEED.

WHEN ABBA MOVES WITH MOVEMENT THAT IS FAST,

ITS OPPPOSITION FOLLOWS WITH SLOWNESS.

VERILY,

IN TWONESS OF ONENESS,

WHEN ABBA IS ABSENT,

ITS OPPPOSITION IS PRESENT.

WHEN ABBA IS LIMITED,

ITS OPPPOSITION IS UNLIMITED.

IN THIS, MIRRORS WITHIN ABSOLUTE MOTION DO REVEAL THE NATURE OF FLIPS
OF HALVES, AND HALVES WITHIN GABRIEL'S CATAPULT.

And if THE Something-of-Nothing does **Evil**,
And **gives**, so as to **take**,
Then THE Something-of-Everything does **Good**,
And **takes**, so as to **give**.

(Not only does THE GOOD contain EVIL, but THE GOOD transcends its action and can even **give to give, take to take.**)

IN MIRRORS,

These are some of the **ways** of THE PERPENDICULAR ROAD,
Which leads to THE IS-NOT-NOT;
Which leads to ABBA.

In both halfness and in wholeness,
All the **ways** of THE PERPENDICULAR ROAD
Stretch much farther
Than the examples that have been given.

But,

In making one's **WAY BACK TO ABBA**,
That needle in a haystack has been found:

The needle mirrors the beast of man's body;
And leads man unto **THE WAY OF THE ANGELS**,
WHO ALL FOLLOW THE WHOLE AS THE WHOLE IS,
Even unto parts.

Mind, in its halfness, IS the CONCEPTS and INTUITIONS of Spirit.

Body, in its halfness, IS the SENSES and IMAGES of Spirit.

Mind and Body cross, in halfness, to be WHOLENESS:

CONCEPT IS NOT IS IMAGE;
 IMAGE IS NOT IS CONCEPT;
 CONCEPT IS NOT IS SENSE;
 SENSE IS NOT IS CONCEPT;
 IMAGE IS NOT IS INTUITION;
 INTUITION IS NOT IS IMAGE;
 SENSE IS NOT IS INTUITION;
 INTUITION IS NOT IS SENSE.

In the cross of Mind and Body unto ONENESS, all combinations of
 LIMITATION and UNLIMITATION are possible:

BODY CAN BE CONTAINED IN MIND;
 MIND CAN BE CONTAINED IN BODY;
 CONTAINMENT OF MIND TO BODY CAN BE ONE;
 CONTAINMENT OF BODY TO MIND CAN BE ONE;
 CONTAINMENT OF MIND TO BODY AND BODY TO MIND CAN BE ONE;
 MIND AND BODY CAN BE A SPLIT OF A TO-AND-FRO.

Today, the many of the Earth have Mind contained in Body;

Today, the many of the Earth go to and fro between Body and Mind,
 as a split does go to and fro.

There ARE chosen men:

Who Become ONE with THE Father;

Who Serve THE Father and GOD by giving over mortality;

Who ARE THE LIVING WORD OF GOD AND THE FATHER FOREVER.

Who ARE THE SONS OF GOD.

Jesus was the first, but is not the last...

Those who are born toward Lucifer

remain in THE IS-NOT-NOT;

DO NOT transcend to THE IS-NOT-IS.

Those who are born toward THE Morning Star

go TO-AND-FRO between

THE IS-NOT-IS and THE

IS-NOT-NOT.

Each transcends boxes of reality with THE Box of Reality;

NONE transcend THE Box of Reality into THE Father.

Those who are born as chosen

Transcend THE IS-NOT-NOT;

Go TO-AND-FRO between THE Box of Reality and THE Father;

Ultimately Transcend THE Box of Reality.

Never Transcend THE Father (for there IS NO NEED to.)

THOSE WHO ARE BORN AS CHOSEN WILL ALWAYS BE THE LIVING WORD OF GOD.

Those who ARE of THE IS-NOT-NOT:

have 99% of life DIE;

have 1% of life LIVE.

Those who ARE of THE Father:

have 99% of life LIVE;

have 1% of life DIE.

Within The Two Splits of The Absolute Motion of GOD:

the measures of life and death DO range from 98% to 2%;

some who live in death and life ARE 77% dying, 23% living;

some who live in death and life ARE 54% dying, 46% living;

some who live in death and life ARE 42% dying, 58% living...

AMIDST THE DISTRIBUTION OF LIFE AND DEATH,

WHAT IS REALIZED OF THE FATHER DOES RETURN UNTO THE FATHER;

WHAT IS REALIZED OF THE NOT-NOT OF THE FATHER

RETURNS UNTO THE IS-NOT-NOT ITSELF.

To man, realize that life and death DO TRANSCEND the life and death of bodies. Let it be known that the life and death of a body IS BUT ONE PART OF THE LIFE AND DEATH WITHIN ALL.

THESE ARE EARTH-BORN AND SPIRIT-BORN.

GOD-born have Body contained in Mind.

GOD-born, therefore, have both Mind contained in Body;

GOD-born, therefore, have the split of Mind from Body, and the split of Body from Mind.

THESE ARE TWO ASPECTS OF WHAT IT IS FOR BODY TO BE CONTAINED IN MIND.

(If one part of GOD is GODLESS, then one part of GOD-born is Earth-born and one part of GOD-born is Spirit-born.)

Of the generations of now, Earth-born and Spirit-born have reached, and are reaching, extremes of their mirrors. So too, are GOD-born of GOD:

Mirrors are shining upon mirrors, and all mirroring is done in THE ONE, and THE WHOLE presents itself to parts.

(174)

IN THE FIRST FACE OF GOD:

WITH THE CONTAINMENT OF DEATH IN LIFE:

THE Father gives to GOD-born both the reality of the Earth, and The Reality of ALL:

Part of the reality of Earth are Earth-born and Spirit-born:

AND THE REALITY OF ALL IS ITSELF ALL.

IN THE SECOND FACE OF GOD:

WITH THE CONTAINMENT OF LIFE IN DEATH:

Morning Star gives to man both the reality of the Earth,
and ALL:

BUT, ALL, TO MORNING STAR, IS NOT-ALL:

In this, both the Earth-born and Spirit-born are confined
to parts in The Second face of GOD.

Yet, to both the Earth-born and the Spirit-born, there is still one
part of all parts that are, which contains The Realization of The
GOD-born:

ALL THINGS CONTAIN THE SEED TO THEIR OWN DESTRUCTION.

To that which is in The second Face of GOD, the seed of destruction
is the seed of all creation.

VERILY, IF ANY MAN DISCOVERS THE SEED WHICH LEADS UNTO ABBA,
THEN THAT MAN ALSO HAS FOUND THE PERPENDICULAR ROAD.

But, to the Earth-born and Spirit-born, this seed is 1% of ALL that IS.

Therefore, in finding **THE WAY OF ALL**, it is comparable to finding a
needle in a haystack.

And once the needle is found, it is lost not again.

Through GOD'S PRECISION,
Through Gabriel's Catapult,
It IS possible for all man to reconcile unto GOD.

Once The Seed of Creation is found,
Any man bound to limitation can travel THE UNLIMITED ROAD.

And once THE UNLIMITED ROAD is ventured upon,
Any man on it can be in covenant with Antonymous Life,
Any man on it can be in covenant with THE CYCLE OF PURIFICATION.

TRUE WORSHIP OF GOD:

IS giving over conflicts of man to ABBA;

IS receiving, in their stead, realizations of THE KNOWN in WHOLE.

For, with the absence of wholes of mirrors to awareness,
Man exists in halves;
And the existence of halves over wholes,
And over THE WHOLE Itself,
Leads man to THE IS-NOT-NOT,
Where **NOTHING IS SOMETHING**,
And where **SOMETHING IS ULTIMATELY NOTHING**.

In the legion of boxes of reality that are,
There is a box which leads unto THE PERPENDICULAR ROAD.

A box of reality which leads out of limitation,
And into UNLIMITATION,
Is,
Too,
A seed of destruction by being The Seed of Creation.

For,
In going THE WAY BACK TO ABBA,
The nature of man and body becomes one part of ALL,
And is not THE WHOLE OF AWARENESS anymore.

Returning unto ABBA gives realization of the Greatness of Spirit;
In this, the traveler is a part.
No longer does a man have to be consumed by the body alone,
Nor by the wish,
Nor by the whim,
Nor by the capricious will.

Instead, in traveling unto ABBA,
A man is consumed by THE WHOLE.
And whatever comes to be,
In THE WAY OF THE WHOLE and its traveler,
Is transcended for the sake of THE WHOLE.

ESSA ESTE OMNI;

TO BE, IS TO BE ALL.

(177)

In being bound to the partial self, to that box of reality called "I," man focuses on what GOD Does for man, but not necessarily on what man does for GOD.

If man subsumes GOD in the contingency of what GOD Does OR Does Not DO for man, then man is basing THE WHOLE upon a part of THE WHOLE that exists in halfness.

ALL MAN WHO WILL FOLLOW GOD MUST LET HALFNESS BECOME WHOLE.

In doing so, all man who will follow GOD ARE TO DO FOR GOD, FOR THE SAKE OF GOD.

This, too, is a part of what it is to worship GOD.

It is of deintervention that man does for GOD, for the sake of man.

It is of INTERVENTION that man does for GOD, FOR THE SAKE OF GOD.

To do, even one thing, for the sake of ALL,

Is to do ALL,

Even in SOME.

And since man already has been bound to deintervention,

MIRRORS WILL SHINE;

INTERVENTION WILL CROSS WITH DEINTERVENTION,

AND AGAIN,

TWO WILL BE ONE.

THE PERPENDICULAR ROAD,

Which leads unto ABBA,

In itself,

Has an infinitude of parts.

It has many ways;

It has many meanings.

THE PERPENDICULAR ROAD,

To ABBA,

Is in mirrors--

Often **SO PRESENT**,

That they shine **ABSENCE** instead.

The Extreme of **SIMPLICITY** reveals The Extreme of Complexity.

Thus,

In finding a way of The Way of **THE PERPENDICULAR ROAD**,

Simplicity often is like Complexity;

And within,

Its roads of **THE ROAD** seem difficult to travel upon.

But,

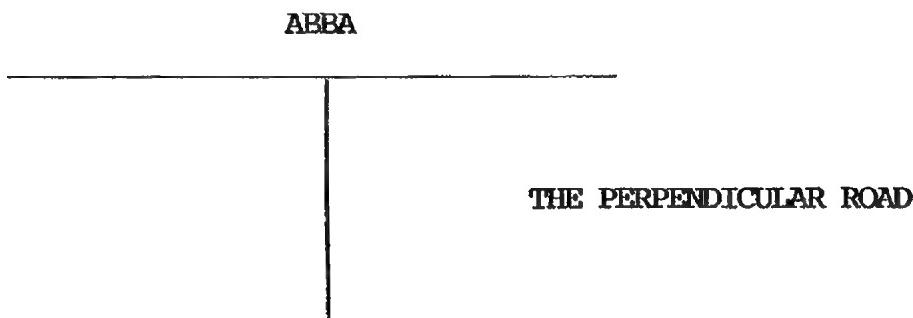
Any complex way

INSIDE THE SIMPLE,

Ultimately is simple too.

Between ABBA and THE IS-NOT-NOT, there is THE PERPENDICULAR ROAD;

In diagram, it appears as follows:



The Ultimate of ABBA is THE Spirit of Everything--THE Father.

THE Father is ONE with THE WHOLE.

The Ultimate of THE IS-NOT-NOT is THE Nothing.

THE Nothing is a part of THE Everything;

THE Spirit of Nothing is a part of THE Spirit of Everything.

THE Father is ONE with THE WHOLE, so THE Spirit of Nothing is Ultimately ONE with THE WHOLE as well.

In between THE Everything and THE Nothing, is THE Something.

THE Something are ways of THE PERPENDICULAR ROAD,

Unto ABBA;

Unto THE IS-NOT-NOT.

Something-of-Nothingness is a way unto THE IS-NOT-NOT.

Something-of-Everything is a way unto ABBA.

Therefore,

In Simplicity,

THE PERPENDICULAR ROAD UNTO ABBA IS Something-of-Everything;

THE PERPENDICULAR ROAD AWAY FROM ABBA IS Something-of-Nothing.

In Complexity,

BOTH

Something-of-Everything and Something-of-Nothing

Have many expressions.

These expressions ARE THE WAY OF MIRRORS IN HALFNESS,

Becoming WHOLE;

One crosses with the other.

The many of man exists within halfness of Something-of-Nothing.

Each primarily focuses on

the body, sense, instincts, wants, needs,

passions, pleasures, emotions, pains,

objects of sense, and forms of image.

Man who exists within Something-of-Nothing reveals ways of THE

PERPENDICULAR ROAD TO THE IS-NOT-NOT.

To these of man, thought IS:

judgement, valuation, analysis, and the contemplation of
the manipulation of actions, which are all rooted in
halfness over wholeness.

These, too, are ways which lead to THE IS-NOT-NOT.

Therefore,

Man who focuses on the body, 'sense, and image,

AS WELL AS

Man who thinks in ways of halfness over wholeness,

Shows,

TO ONE AND ALL,

What are some of the roads to THE IS-NOT-NOT.

IN MIRRORS,

With some ways to THE IS-NOT-NOT given,

Ways to ABBA are also revealed.

To focus upon

mind, concept, intuition, neutrality,

objects of mind, and even non-sensical

thought,

Are some ways which lead unto ABBA.

And if THE Something-of-Nothing

Thinks and acts for means-to-ends,

Then THE Something-of-Everything

Thinks and acts for the sake of thought, action,

And GOD.

(For, the extreme of that which is for its own sake **IS ALL;**

And, to do, for its own sake, is to begin to realize **THE WAY OF ALL.**)

And if understanding,

To THE Something-of-Nothing,

Consists of impressions, based on some sense and rationalization,

Then understanding,

To THE Something-of-Everything,

Is thought, based on thought and reason.

(To think, for its own sake, with reason, contains all sense-impression and rationalization; for thought itself can contemplate sense, non-sensically.)

And if,

To THE Something-of-Nothing,

Analysis, assessment, and evaluation are based on penultimate ends
Of temporal conclusion, discriminatory judgement, and clusters of reality
In sense and image;

Then,

To THE Something-of-Everything,

Analysis, assessment, and evaluation are based on The Ultimate,
And are inconclusive, indiscriminatory judgements,
And are NON-clusters of reality
In sense and image.

(The action of thought, for its own sake, is greater than any conclusion it produces. In thinking for its own sake, one is ultimately brought to **THE Father**; for, in doing anything for its own sake, and NOT for what ends it possibly will produce, **the action exceeds parts**. The expression of parts IS the introduction to **THE WHOLE**.)

And if THE Something-of-Nothing bases meaning upon

The existence of the cosmos and the Earth,

Then THE Something-of-Everything bases meaning upon
The Essence of **THE WHOLE**.

(In basing meaning upon **THE WHOLE**, the Earth and the cosmos are contained in Essence; for, the Earth and the cosmos are parts of **THE WHOLE**.)

And if THE Something-of-Nothing partly bases,
But principally focuses,
Meaning upon "personal" experience,
Then THE Something-of-Everything bases meaning upon
Experience itself,
Which transcends all "persons."
(Experience itself transcends, and is greater than, sense-presentation;
but, sense-presentation is a part of experience itself.)

And if THE Something-of-Nothing bases reality on parts,
Then THE Something-of-Everything bases reality on THE WHOLE.
(THE WHOLE Contains all parts of reality that are, including those
parts which THE Something-of-Nothing is aware of.)

And if THE Something-of-Nothing exists
In the motion of conflict,
Which is halves over halves, and halves over THE WHOLE,
Then THE Something-of-Everything exists
In the reality of THE MOTION OF ABBA,
Which is all-inclusive, and neutral.
(ALL THINGS ARE POSSIBLE TO GOD.)

And if THE Something-of-Nothing
Has knowledge contained in not-knowledge,
Which is **idealistic knowing**,
Then THE Something-of-Everything
Has the unknown contained in knowing,
Which is **THE WAY OF ABBA**.

Not all that is within the seed of man leads unto death; for, in the seed of all man IS The Nature of GOD.

As it is, the nature of ALL-IN-SOME is as a seed within a seed. And, to be found of that seed of a seed IS to be Given The Way of Life, even in death.

For, whosoever is meant to go unto The Seed of ALL-IN-SOME shall find and shall BE FOUND of THE WHOLE.

But, always to the right and to the left, even unto the north and south of The Seed of ALL-IN-SOME, is mire; a seed so beautiful will attract, around its periphery, seeds that are ugly.

Therefore, The Seed of ALL-IN-SOME has, around its center, seeds which are NOT-ALL. In analogy, this illustrates the relation of what is Simple unto what is Complex, what is Complex unto what is Simple:

Even in Complexity, The Simple IS Simple.

Even in Simplicity, The Complex IS Complex.

THE WHOLE, in parts, has been called Essence-in-Existence.

Parts, in THE WHOLE, have been called Existence-in-Essence.

The whole of THE WHOLE has been called THE ESSENCE OF ESSENCE, AS WELL AS The Unlimited of The Unlimited.

The part of THE PART has been called THE EXISTENCE OF EXISTENCE, AS WELL AS The Limited of The Limited.

In finding and in being found of The Seed of ALL-IN-SOME, one travels into Essence-in-Existence.

In traveling unto Essence-in-Existence, one is contained by, and ultimately goes forth unto ESSENCE-IN-ESSENCE.

And, for the sake of mirrors, by knowing Essence, one is given Existence even unto its penultimate extreme: **The Limited of The Limited.**

IN ALL THAT ALL IS,
IN ALL THAT ALL DOES,
ALL IS MUTUALLY INCLUSIVE.

Therefore, in finding and in being found of **ALL**, **THIS IS TO BE AS ALL IS;** this, in part, is to be **mutually inclusive** as well.

(208)

In finding and in being found of Essence-in-Existence, one is given **The Wisdom of The Crosses** and **The Nature of Mirrors**, as well as **The Wisdom of what Transcends** crosses and The Nature of Mirrors;

THE ESSENCE OF ESSENCE transcends crosses and mirrors.

THE EXISTENCE OF EXISTENCE transcends crosses and mirrors by not transcending them **IN WHOLE**.

THE ULTIMATE OF ESSENCE ITSELF IS GOD; in this, the penultimate-ultimate of ESSENCE ITSELF is Essence-in-Existence.

THE ULTIMATE OF EXISTENCE ITSELF IS NOTHINGNESS; in this, the penultimate-ultimate of EXISTENCE ITSELF is Essence-in-Existence.

The **SOME-OF-NONE** is TRULY the **SOME-OF-EVERYTHING**, but is interpreted through the being of **NOTHINGNESS**. Therefore, in all that is **SOME**, awareness essentially is Essence-in-Existence.

But, the interpretation of Essence-in-Existence can go two ways:

one may know SOMETHING-IN-EVERYTHING;

one may know SOMETHING-IN-NOTHING.

To know SOMETHING-IN-EVERYTHING is to be traveling THE WAY UNTO GOD;

to know SOMETHING-IN-NOTHING is to be traveling THE WAY UNTO NOT-GOD.

Yet, with Gabriel's Catapult, to go unto NOTHING is to be sent unto EVERYTHING, and to go unto EVERYTHING is to be sent unto NOTHING. For, Gabriel's catapult depicts the motion of THE TO-AND-FRO OF GOD, in SOME.

And, until TWONESS be transcended by ONENESS IN WHOLE, what is TO-AND-FRO will move TO-AND-FRO; for, Gabriel's Catapult depicts THE LAW OF ALL MIRRORS, in SOME. However, the greater law of THE LAW OF MIRRORS in SOME IS THE TRANSCENDENCE OF EXISTENCE BY ESSENCE, IN WHOLE.

(209)

The TO-NESS of THE TO-AND-FRO of GOD is movement in THE SOMETHING-OF-EVERYTHING AND ALL; in anti-spirit, it is movement toward NOTHINGNESS AND THE SOME-OF-NONE.

The FROWARDNESS of THE TO-AND-FRO of GOD is movement toward THE SOMETHING-OF-EVERYTHING, IN NOTHING AND NOTHING ITSELF; in anti-spirit, it is the movement toward ALL AND THE SOMETHING-OF-EVERYTHING.

With mirrors, what is THE MOVEMENT TO is always known as Naturalness containing Unnaturalness; what is THE MOVEMENT FRO is always known as Unnaturalness containing Naturalness.

If one is an aspect of anti-spirit in Spirit, movement TO GOD is unnatural, and as such, SELF-DENYING; if one is an aspect of Spirit in Spirit and anti-spirit, movement FROM GOD TO NOTHING is unnatural, and as such, SELF-DENYING.

In The Way of Spirit, absolute interpretation of THE TO-AND-FRO of GOD, which knows one extreme as natural compared to the other, divines whatever primary spiritual conflict something possesses. To deny the self is to bring forth conflicts of the self; to affirm the self, but in conflict, is to deny conflicts of the self which are coming forth. (This is why, IN GOD, the pure self is given by GOD, only after conflict is purified; for so long as self is affirmed in conflict, the self is impurified by the denial of conflict.)

Synonymously, to do what is unnatural, in relation to naturalness, is to bring forth conflicts with both naturalness and unnaturalness. To do what is natural in part, and deny doing what is unnatural, is to deny having conflicts with both naturalness and unnaturalness.

To be PURIFIED OF GOD is to have all conflict raised to awareness, to be transcended into WHOLENESS. Even in following GOD, ALL IS POSSIBLE AND ALL IS MUTUALLY INCLUSIVE; one denies the self and is given affirmation, one does what is subjectively unnatural, and is given THE WHOLE OF NATURALNESS.

NOW AND FOREVER, THIS IS A WAY OF PURIFICATION.

(210)

To ALL Purity is not just a matter of immediate awareness; purity is also a matter of what is beyond immediate awareness.

In SOMETHING, the NOT OF SOME is greatly responsible for what SOMETHING IS and WILL BE. Therefore, to be purified IN SOME is to have NOT-SOME OF SOME raised to awareness, and this can be SOMETHING too; for in transcending SOME, the NOT-SOME is SOMETHING as well.

What is beyond awareness, but also defines awareness, must be made aware, so that it is not denied. In denial, there is some misplacement and hiding; the misplaced and hidden LEAVE NOT, nor STOP BEING, but continue to work AS THEY ARE, in The Shadow of Light. (It is often what goes on "behind-the-scenes" which defines what is being seen!)

To know NOT what is denied, misplaced and hidden, IS in part to be defined BY denial, misplacement, and hiding. (To know NOT what is "behind-the-scenes" of THE SEEN IS to be defined BY the unseen, WITHOUT AWARENESS!)

And, if what is denied is in conflict, then one is defined BY conflict; one passes NOT through THE IS-NOT-NOT, except to pass through ALL CONFLICT.

THEREFORE,

TO BE PURIFIED OF GOD

IS

TO BECOME AWARE OF ALL CONFLICT,

TO BE TRANSCENDED,

TO BE WHOLE.

(211)

To value **WHAT IS** for the sake of **VALUE**, is to know **WHAT IS** only from value; **WHAT IS** cannot help but to be distorted by the valuation of itself.

To judge **ALL** for the sake of **JUDGEMENT**, is to know **ALL** from **JUDGEMENT**; as well, distortion does result.

To distort **ALL** for the sake of **DISTORTION**, is to only know **ALL** from distortion; it is awareness of distortion that is added to, and NOT awareness

of **ALL**.

Therefore, to see **ALL** for the sake of a box of reality, that is, a box of **NOT-ALL**, is to know **ALL** from a box of **NOT-ALL**. But, it has been said that **Wisdom is the linkage of THE WHOLE to parts, parts to THE WHOLE**. Thus, if knowledge (knowing) is part-to-part, then **TO KNOW IS NOT TO KNOW**.

It was Jesus who said, "Remove the log from your own eye, to see the splinter in another's." The log is a box of **NOT-ALL**, which does distort **ALL**. Removing the log is transcending boxes of **NOT-ALL**, to see **ALL** for what **ALL IS**; for, only with **THE SIGHT OF ALL** can one **TRULY KNOW** what logs distort others' sight.

THEREFORE,

LET THE LOG BE REMOVED FROM SIGHT BY GOD,
TO SEE ALL FOR THE SAKE OF ALL.

(212)

The ultimate of affirmation is **WHAT IS**;

WHAT IS is **ALL**.

To affirm **ALL** is to **KNOW IN ALL**.

Therefore, be "**YES**"

And **KNOW ALL, IN ALL**.

The ultimate of denial is **WHAT IS NOT**;

WHAT IS NOT is not **ALL**.

To deny **ALL** is to **KNOW IN NOT-ALL**.

But, since denial is contingent upon affirmation,

The wisdom of what is affirmed IS to know that what is affirmed IS.
 (In this, does the affirmer understand the wisdom of affirmation? For if not, the affirmer IS a denyer of WHAT IS.)

The wisdom of what is denied IS to know that what is denied IS NOT.
 (In this, does the denyer understand the wisdom of denial? For if not, the denyer IS an affirmer of WHAT IS NOT and WHAT IS SOMETIMES; but as for what ALWAYS IS, the denyer misunderstands its wisdom.)

ALL ALWAYS IS. And with the exception of NOTHING ITSELF, what is in ALL always IS too. Therefore, to deny IS to give what IS denied over to NOTHING ITSELF; to affirm IS to give what IS affirmed over to ALL.
 (For, GOD IS THE ULTIMATE BASIS OF WHAT IS, WHILE THE ABSENCE OF GOD IS THE ULTIMATE BASIS OF WHAT IS NOT; so that even to affirm WHAT IS IN PART, IS TO ACKNOWLEDGE GOD, WHILE TO DENY EVEN IN PART IS TO ACKNOWLEDGE THE ABSENCE OF GOD.)

And, if one understands what remains in THE ABSENCE OF GOD, then one KNOWS DENIAL IN GOD;

And, if one understands what IS IN THE PRESENCE OF GOD, then one KNOWS AFFIRMATION IN GOD.

Although the whole of SOMETHING comes from EVERYTHING ITSELF, and EVERYTHING ITSELF comes from THE WHOLE OF ALL, with mirrors binding the distribution of to-and-froness, SOME will return unto EVERYTHING and ALL,

It IS combination, which leads things unto Absolute Awareness, and to what IS within Absolute Awareness; for what man knowest NOT, IS THAT COMBINATION LIVES.

With affirmation, it is possible to say yes to YESNESS; yes to NONESS; and even no to YESNESS and no to NONESS, or similarly, yes to NO OF NONESS. In this, not only do the combinations of affirmation mirror to cross, but each combination is also an aspect of reality.

Yes to YESNESS leads one to **The Way of ABBA**;

Yes to NONESS leads one to **The Way of NOTHING of ABBA**, and denial in crosses;

No to NONESS, or similarly, yes to NO OF NONESS, cancels out **The NOTHING of ABBA** and denial in crosses, yet also can merely acknowledge **The NOTHING of ABBA** and denial in crosses for what they are.

In being yes to NONESS, one is led unto another set of combinations; for, affirmation of denial POSSIBLY is yes to NONESS, yes to YES TO NONESS, no to YESNESS, or similarly, yes to NO TO YESNESS, and is still no to NONESS too.

Yes to YES TO NONESS cycles **The NOTHING of ABBA** and denial in crosses, to "factual knowledge" and boxes of SENSE and IMAGE over CONCEPT and INTUITION. In perpetually affirming yes to NONESS, one is led the way of **existence-in-existence**.

In saying no to YESNESS, one is denying GOD, and is affirming a way of **existence-in-existence**.

TO SAY NO TO NONESS IS TO ALSO SAY YES TO YESNESS; THUS IS A DOORWAY OUT OF ABSENCE; THUS IS A DOORWAY INTO THE PRESENCE OF GOD.

(216)

In man, if one is to geographically travel, it is pragmatal to know not only what types of travel lead to "desired" destinations, but to know also the routes of travel one may embark upon. (Imagine riding a plane which switched planes in mid-journey. But, as a traveler, imagine also not knowing which plane to board next; in this, it is possible to not reach a destination out of ignorance.)

Let the "travel-in-man" example relate to the travel of living combinations. For, each combination IS a type of travel, and each component of a combination gives ultimates of its route.

Therefore, know all of the ways to say yes and no; know all of the mirrors to cross of yes and no; then, travel KNOWINGLY in the direction a combination takes you in.

(217)

In the reality of perception, what absolutely lives IS combinational reality. In this, both the extreme of THE WHOLE and the extreme of THE NOT-WHOLE act upon perception, so to make perception what it IS, moment to moment.

Within the motion of the 50%-50%, perception is a mean of existence-in-essence and essence-in-existence. So, in and around 50%-50% motion, perception is a mediate of GOD and NOT-GOD. And when perception is grounded in the middle of the two extreme absolute mirrors, awareness

is of contradiction. It was said through Jesus, "a man cannot serve two masters..." But, in the motion of the 50% perception, THERE ARE TWO MASTERS.

What all man will reckon with IS the two faces of Absoluteness; one IS completely incomplete, and the other IS Completely Complete.

The Completely Complete of The Absolute IS ABBA; in ABBA, the way of perception IS existence-in-essence. The way of perception in ABBA IS of all things in ALL.

But, the completely incomplete of The Absolute IS THE NOT OF ABBA; in THE NOT OF ABBA, the way of perception IS of essence-in-existence. The way of perception in THE NOT OF ABBA IS of something in NOT-ALL.

Moving from the 50% motion, that which is bound to Earth moves to the completely incomplete absolute. In this, what is bound to Earth goes unto the absence of THE Presence of GOD.

Yet, moving from the 50% motion, that which is NOT bound to Earth moves to the Completely Complete absolute. In this, what is NOT bound to Earth goes unto the presence of THE Presence of GOD.

(218)

Some characteristics of existence-in-essence ARE:

GOD CONTAINS GODLESSNESS;

ALL CONTAINS NOT-ALL;

WHAT IS CONTAINS WHAT IS NOT;

THE WHOLE CONTAINS PARTS;

SIMPLICITY CONTAINS COMPLEXITY;

MIND CONTAINS BODY;

KNOWING CONTAINS NOT-KNOWING;

CONCEPT-INTUITION CONTAINS IMAGE-SENSATION;

SPACELESSNESS CONTAINS SPACE;
TIMELESSNESS CONTAINS TIME;
INTERVENTION CONTAINS DEINTERVENTION;
THE GOOD CONTAINS EVIL;
DETERMINATION CONTAINS FREEDOM;
NOT-CHOICE CONTAINS CHOICE;
BEING CONTAINS NOT-BEING;
SPIRIT CONTAINS ANTI-SPIRIT;
ONENESS CONTAINS TWONESS;
NOT-MAN CONTAINS MAN;
UNIVERSALS CONTAIN CONTINGENCIES...

(When it is said to be contained, the container transcends the contained, and the contained is an aspect of the container. For example, in Completely Complete absoluteness, perception knows GODLESSNESS to be only one aspect of GOD; and since GOD has infinite aspects, GODLESSNESS is one of many.)

In the mirror of existence-in-essence, some characteristics of essence-in-existence ARE:

GODLESSNESS CONTAINS GOD;
NOT-ALL CONTAINS ALL;
WHAT IS-NOT CONTAINS WHAT IS;
PARTS CONTAIN THE WHOLE;
COMPLEXITY CONTAINS SIMPLICITY;
BODY CONTAINS MIND;
THE UNKNOWN CONTAINS THE KNOWN;

IMAGE-SENSATION CONTAINS CONCEPT-INTUITION;
SPACE CONTAINS SPACELESSNESS;
TIME CONTAINS TIMELESSNESS;
DEINTERVENTION CONTAINS INTERVENTION;
EVIL CONTAINS THE GOOD;
FREEDOM CONTAINS DETERMINATION;
CHOICE CONTAINS NOT-CHOICE;
NOT-BEING CONTAINS BEING;
ANTI-SPIRIT CONTAINS SPIRIT;
TWONESS CONTAINS ONENESS;
MAN CONTAINS NOT-MAN;
CONTINGENCIES CONTAIN UNIVERSALS...

In being a mirror to existence-in-essence, essence-in-existence realizes the same attributes of existence-in-essence, but realizes them in the converse of **WHAT IS**. Therefore, in perception, it is possible to be aware of a thing in two opposite ways; one way of awareness **IS OF GOD**, the other **IS of the not of GOD**.

(219)

Existence-in Essence **IS of THE Way of ABBA, THE Father, and IS THE First Face of GOD.**

Essence-in-Existence **IS of the way of The NOT of ABBA of ABBA, and IS of The Second Face of GOD.**

Yet, as with all mirrors that **ARE**, so too existence-in-essence and essence-in-existence mirror one another and are collapsed into **ONE**.

Base NOT GOD IN WHOLE upon the will of conflict; deintervention is a blasphemy against GOD.

Be NOT eager nor proud to distinguish selfhood from THE WHOLE.

Seek NOT an alienated island, WITHIN THE WHOLE, to call your own.

Ownership is an allusion.

Man ultimately owns NOT EVEN NOTHING.

Be NOT pretentious in the way of what IS Light.

Seek NOT to falsify and distort ALL TRUTH with the dirt of deception.

Cling NOT to ways which are muddy,

But always embrace Ways that ARE Clear.

Let all things find their Way in Source;

Let Source give The Way of The Found to all things.

Be patient with what is taken and given;

Let NOT storm of soul sway you from GOD.

Recognize, in The Presence of GOD, that which exists in absence;

Then, a pure LIGHT-BEARER you WILL BE.

Follow NOT The Dark, even in darkness;

Head, always, toward The Light.

Be NOT willing to sustain The Dead over The Living;

Know what Death and Life TRULY ARE.

Let NO habit, nor cycle nor limit, keep you from GOD;

But, so that mirrors are complete, each mirror is realized unto its extreme. And the extreme of a mirror IS both of THE WHOLE and PARTS.

In this, it has been given to the Earth-born and the Spirit-born to be contained in The Second Face of GOD, and mirror The Completely Complete Absolute.

It IS for GOD-born to help prepare the way of THE Road to ABBA, by being CONTAINED IN THE FATHER AND MIRRORING THE NOT OF ABBA.

When one mirrors THE IS-NOT, THE IS-NOT TRANSCENDS INTO WHAT IS. In this, it IS of ageless purity to be WHOLE, and to reconcile unto ALL.

(220)

At the ultimate extreme of the Completely Complete absolute IS ABBA in ALL.

At the ultimate extreme of the incompletely complete absolute IS The NOTHING of ABBA in ALL.

In this, THE WHOLE OF GOD transcends The Process of Spirit. But, in The NOT of ABBA, GOD is expressed through the mirror of GODLESSNESS; in ABBA, GOD IS WHAT IS.

Before the crossing of mirrors unto all combinations of mirrors has realized itself to GOD AND GOD to itself, the extremes of the absolutes of process are interpreted to be perfectly contrary to one another. In this, the locations of the extremes, to one another, are said to be both

parallel and perpendicular to one another.

Through perpendicularity, there is straightness of travel unto The Extremes. And since the straightness of this perpendicularity is absolute, it IS The Perpendicular Road which leads unto The Extremes of Absolution.

Yet, through the parallel, there is crookedness of NOT travel unto The Extremes. For, in realizing one side of the parallel, one KNOWS NOT the other side. And since what is parallel still exists in Absoluteness, to NOT travel unto Process greatly increases the momentum of bias. But, the day of bias has its end in The Day of WHAT IS; and all in The Great "I" of GOD travel unto Process, and are made Pure; the parallels collapse into one another, and ARE ONE.

(221)

Through the way of perpendicular motion, the parallel extremes of what is perpendicular draw close to one another and achieve union. In the way of Mirrors, the collapse of The Great "I" of GOD IS MADE POSSIBLE. Therefore, travel unto extremes, and be of Being IN WHOLE.

(222)

The extreme that IS greater WILL CONTAIN the extreme that IS lesser. To some, The Extreme of GOD CONTAINS GODLESSNESS; to others, the extreme of GODLESSNESS CONTAINS GOD.

Those who ARE destined to travel unto Spirit and be ONE in Spirit ARE Called Chosen Ones. To be chosen by Spirit IS to be visited by ABBA,

and to choose ABBA, in return, IS TO BE ONE IN SPIRIT. But, not all man will choose in return: some will be visited by ABBA, and will choose for themselves WHAT IS NOT; others will just BE in THE NOT. THESE ARE NOT THE CHOSEN ONES. Indeed, those who remain in the absence of The Presence of GOD WILL TRAVEL UNTO DEATH, AND WILL ULTIMATELY BECOME ONE WITH THE NOTHING OF ABBA. (And, until THE NOTHING OF ABBA is attained in full, the violence of mirrors WILL BE their way.)

(223)

Those who enter NOT into ABBA ARE limited as to The Understanding of The Life and Wisdom of Spirit. Whosoever is in absence understands The Way of ALL Presence only from the perspective of absence. Whosoever is NOT in Spirit can only understand Spirit from a face of anti-Spirit.

To be Complete, a man must travel unto Completion, and Completion must travel unto a man. Otherwise, Completion IS incomplete.

To be Perfect, a man must travel unto Perfection, and Perfection must travel unto a man. Otherwise, Perfection IS imperfect.

To be Whole, a man must travel unto Wholeness, and Wholeness must travel unto a man. Otherwise, Wholeness IS a part.

To be of GOD, a man must travel unto GOD, and GOD must travel unto a man. Otherwise, GOD IS GODLESS.

In these, it IS NOT Living to ABBA to judge ABBA from WHAT IS NOT ABBA. Nor is it Living to know GOD only from the basis of absence.

Verily, one understands through Understanding;

Verily, one knows through Knowing;

Verily, one IS through WHAT IS.

So that, what is less than this, IS NOT THIS.

(224)

NO MAN CHOOSES THE HOUR IN WHICH SPIRIT COMES. It is only for man to say "yes" or "no" to Spirit, when Spirit DOES COME.

When a man says "no" to Spirit, a man IS reborn as a face of anti-Spirit. Thus, that which is dead comes to life and takes life as its own death.

But, when a man says "yes" to Spirit, a man IS reborn into ALL. In this, man chooses NOT The Hour, but only is to say "yes" to ThE Father. Thus, that which IS alive comes to life, and takes The Living as its own life.

Otherwise, YES IS NO.

(225)

Life IS GREATER than the objects of life here upon the Earth. Therefore, it is for NO man to constrain life by limiting it to objects of the Earth. When what is lesser takes precedence over what is greater, Greatness IS misunderstood in Lessness. To understand Greater Life, one must GO UNTO Greater Life, and Greater Life must come unto one.

Death, too, is greater than objects of death here upon the Earth.
And alike life, to constrain death itself with lessness IS to misunderstand
death itself from lessness.

As with anything, UNDERSTANDING COMES NOT FROM THE LESSER, BUT FROM
THE GREATER. AND FROM THE LESSER, COMES MISUNDERSTANDING.

(226)

Of all the Greatness related to things, GOD IS THE GREATEST. In Being
THE GREATEST, GOD CONTAINS ALL THAT IS GREAT.

To understand Greatness, one must go unto THE GREAT, and THE GREAT
must go unto one. Otherwise, GREATNESS WILL BE MISUNDERSTOOD IN LESSNESS.

And, GREAT LEASTNESS IS of THE GREAT as well. In this, ALL UNDERSTANDING
IS POSSIBLE IN GOD.

Yet truly, if one goes NOT unto GOD, and vice versa, ONE UNDERSTANDS
NOTHING, AND MISUNDERSTANDS EVERYTHING.

(Those who read this Book in absence WILL MISUNDERSTAND ITS DOCTRINE .
BECAUSE THE EYE OF THEIR MIND WILL NOT RECOGNIZE The Gospel IT BRINGS.
Yet, those who See in Spirit WILL KNOW THIS Book FOR WHAT IT IS.)

While contained within the complexity of Complexity, a thing may only misunderstand what IS Simple. Furthermore, a thing existent within the complexity of Complexity WILL misunderstand the complexity of Simplicity as well.

In this, it IS for all who are evil to travel to where each IS NOT, IF IN DOING SO evil ones ARE destined to be in GOD. Otherwise, NO EVIL ONE CAN RECONCILE UNTO GOD. GOD IS WHERE GOD IS. Therefore, to BE of GOD IS to BE where GOD IS.

(In the reality of conflict, The Good IS affirmed and Evil IS denied OR Evil IS affirmed and The Good IS denied. In both actions, conflict is regenerated, hiding The Way of THE WHOLE. IN THE WHOLE, WHAT IS EVIL CAN RECONCILE UNTO GOD AS MUCH AS WHAT IS GOOD. Therefore, in The Way of GOD, BE NOT DISCRIMINATORY AS TO WHAT DOES AND DOES NOT COME FROM GOD. For, if an evil one CAN reconcile unto GOD, THEN THAT EVIL ONE WAS ALWAYS OF GOD TO BEGIN WITH.)

Between Complete Understanding and Complete misunderstanding, there IS a large gulf which contains all difference. So, from whatever end of the gulf one is at, to travel to the other end requires a process through the gulf. (In part, this is an aspect of The Great Work and Labor of all who reconcile unto GOD.)

At the end of Complete misunderstanding IS THE IS-NOT-NOT, or similarly, the complexity of The Complexity of Simplicity. At this end, realization of both THE WHOLE and totalities of parts IS lacking, IS absent. Therefore,

the awareness of Complete misunderstanding IS NOT of THE WHOLE, nor is it of wholes of THE WHOLE. Instead, that of Complete misunderstanding realizes only some parts, and does so incompletely.

But, at the other end where Complete Understanding IS, there IS THE IS of WHAT IS, or similarly, GOD. At this end, realization IS of both THE WHOLE and totalities of parts of THE WHOLE. And since realization of Complete Understanding CONTAINS WHOLES OF THE WHOLE, that which exists in GOD can also realize Complete misunderstanding too. (For, Complete misunderstanding IS contained within wholes of THE WHOLE.)

It IS only from GOD that the gulf between Complete Understanding and Complete misunderstanding can even be bridged. For, THE IS-NOT-NOT lacks The Process of WHAT IS, but WHAT IS DOES NOT LACK The Process of WHAT IS NOT; WHAT IS must intervenously give its process to WHAT IS NOT, if the gulf IS to be bridged at all. Otherwise, THE IS-NOT-NOT and WHAT IS ARE UNIFIED, but only in separation.

Herein lie some purposes of GOD-born and all other messengers from GOD:

To be sent unto THE IS-NOT-NOT, from WHAT IS, so as to give WHAT IS NOT The Process of WHAT IS, in order to unify TWONESS into ONENESS in The Way of Unification, and NOT just separation.

These purposes are contained in the archetypal work of ABBA:

Light IS brought unto Dark, and Dark goes unto The Light and IS Light, until Dark is remade anew again.

The Light IS WHAT IS; and in so being, IS Complete Understanding.

The Dark IS WHAT IS NOT; and in so being, IS Complete misunderstanding.

And, the gulf between the two ends IS The Process of Absolute Reconciliation into Unlimited ONENESS.

(229)

Only the dark DESTINED TO BE of Light IS returned to Light again. That which IS NOT of Light, NOR WILL BE of Light, WILL BE REMADE AS DARK AGAIN. For, when GOD THE FATHER Comes unto the world, ALL IN DARKNESS HAS LIGHT CAST UPON IT; but, when GOD THE FATHER Goes unto the NOT of the world, ONLY THE WHOLE'S OWN FOLLOWS. And, what IS NOT of The Whole's own HAS LIGHT SHED and goes again unto the dark.

In this, GOD THE FATHER IS like a great physician, who performs surgery on a part of ALL; what IS removed from the body IS Absolutely Blessed, but what remains totally bound to the body IS Absolutely Cursed.

(230)

The whole of THE IS-NOT-NOT receives The Light of ABBA PASSIVELY. In this, the receptive passivity of THE IS-NOT-NOT, to ABBA's activity, can be likened to be as a candle in a darkened room: the burning candle IS ABBA's Light, and the dark room IS THE IS-NOT-NOT.

Within the whole of THE IS-NOT-NOT, only some parts of what is dark actively return to Lightness; the rest ARE illuminated for a time, but lose Light as the candle burns out. In this, all parts within THE IS-NOT-NOT

are passive to GOD, and only SOME are activated. (THIS IS THE SECRET OF RECEIVING ETERNAL LIFE FROM GOD.)

What remains passive to GOD will travel and rest in The Absence of GOD.

What becomes active to GOD and active for GOD will travel and rest in The Presence of GOD.

(231)

To those who ARE active to The Light of ABBA, responsibility IS giving over the dark of what IS NOT TO The Light of WHAT IS. Thus, responsibility IS to receive ABBA and be as ABBA IS you.

To those who are passive to The Light of ABBA, responsibility IS to be active to the GODLESSNESS of GOD. Thus, responsibility IS the irresponsibility of knowing selfhood to be independent of THE WHOLE.

Those who GO UNTO ABBA seek ONENESS, so as to BE ONENESS.

Those who deny ABBA seek separation, so as to BE separate.

(232)

IT IS the responsibility of those who ARE contained by THE IS-NOT-NOT to receive and realize what comes from GOD. Some of WHAT IS NOT can travel The Way of WHAT IS, but NOT WITHOUT acknowledgement of WHAT IS. Therefore, what IS DETERMINED to travel The Perpendicular Road, WILL DO SO IN REALIZATION AND ACKNOWLEDGEMENT OF GOD.

GOD IS THE Supreme Sovereign and Authority to ALL THINGS lesser than ALL ITSELF. The Will of GOD's Living Jurisdiction IS WITHOUT LIMIT.

Therefore, IT IS FOR NO MAN NOR THING TO PLACE CONTINGENCIES UPON THE WORD OF GOD; IT IS FOR GOD TO PLACE CONTINGENCIES UPON ALL THINGS.

+No measure of current awareness by man nor thing can be greater than THE Awareness of GOD. Let NO doctrine, nor lifestyle, separate and dislodge WHAT IS from what was; NEITHER give more credence to the past than to WHAT IS NOW; NEITHER base GOD IN WHOLE upon GOD in part; NEITHER expect GOD to DO what IS DONE, BUT KNOW that GOD Brings DOING to what remains UNDONE.

+Confound NOT the direction of today with the directions of yesterday; Confound NOT the will for conflict with THE Will of GOD.

+Base NOT GOD IN WHOLE upon the will of conflict; deintervention IS a blasphemy against GOD.

+Be NOT eager nor proud to distinguish selfhood from THE WHOLE; seek NOT an alienated island, WITHIN THE WHOLE, to call your own. OWNERSHIP IS AN ALLUSION: MAN ULTIMATELY OWNS NOT EVEN NOTHING.

+Be NOT pretentious in The Way of WHAT IS Light; seek NOT to falsify and distort ALL TRUTH with the dirt of deception. Cling NOT to ways which are muddy, but ALWAYS EMBRACE WAYS THAT ARE CLEAR.

+Let ALL THINGS Find their Way in Source; let Source Give THE WAY of The Found to ALL THINGS.

+Be patient with what IS Taken and Given; let NOT storm of soul sway

you from GOD.

+Recognize, IN THE PRESENCE OF GOD, that which exists in ABSENCE; then,
a PURE LIGHT-BEARER WILL YOU BE.

+Follow NOT the dark, even in darkness; HEAD ALWAYS TOWARD THE LIGHT.

+Be NOT willing to sustain the daed over The Living; KNOW WHAT DEATH
AND LIFE TRULY ARE.

+Let NO habit nor cycle nor limit keep you from GOD, NOR decide for
you WHAT IS TO BE.

+Base NOT THE WILL OF GOD only upon what has come to pass; NEITHER
forsake The Present for what IS tomorrow.

+Be youthful and childlike in The Presence of GOD; return to TRUE BIRTH,
and BE REBORN.

+Trust NOT those who utterly separate and divide to lead anything unto
UNION; RESPECT THE POWER OF GOD AS THE POWER OF GOD, AND FALSIFY IT NOT
IN WHAT IS LESSER.

+Be NOT sorrowful nor mournful that LOSS IS LOSS; let NO thing less
than GOD keep you from The Awareness of WHAT HAS BEEN GAINED.

+Be Balanced, AS GOD IS BALANCED; seek NOT autonomous equilibrium,
which DOES DENY GOD.

+Follow NO moral, NOR ethic, NOR law which DOES NOT COME STRAIGHTLY

FROM GOD; in this, all snakes SHALL SHED THEIR SKIN.

+Let all that is impure be rooted out of essential foundations; LET PURITY FOLLOW IN ITS STEAD.

+Let NOT the profane guide The Sacred, but have this association BE TURNED THE OTHER WAY AROUND.

+Be watchful and observant; base NOT The Whole of Sacredness on what is past; FOLLOW GOD AS GOD IS... NOW.

+Be open and receptive to ALL changes which GOD Brings; seek NOT to edit, NOR moderate DIVINE EVOLUTION; REMEMBER, IT IS FOR GOD TO LIMIT WHAT IS LESSER, AND IS NOT FOR WHAT IS LESSER TO LIMIT GOD.

+Be NOT consumed by would-be failures and imperfections; ALWAYS TURN AND FACE WHAT IS PERFECT.

+Shield NOT the eyes from The Sun which cannot damage; SEEK THE LIGHT WHICH RESTORES AND FULFILLS ALL SOULS.

+Act NOT from imprudence and haste of darkness; ACT FROM THE KNOWING OF THE EMBLAZENED GOD.

+Seek NOT to perpetuate strife and discord; ALWAYS BE PREPARED TO HEAR REMEDIES OF HEALING FROM GOD.

+Let atunement BE CHANGED over to BEING IN SYMPATHY WITH THE WAY OF GOD; IN THIS, LET NO VOICE SPEAK LOUDER.

+Trust NO way that IS NOT in GOD; follow NO way that IS NOT in GOD;
NOR halfly judge the snake, ONCE IT HAS SHED ITS SKIN.

+Become NOT another way of condemnation; be NOT one more revolutionary
who IS revolted against.

+Judge ONLY from THE UNDERSTANDING OF GOD: judge ONLY through THE
UNDERSTANDING OF GOD.

+Know NOT ALL as only hate; remove this as a burden.

+Dully, let NO weight forever carry your soul down into absence;
instead, have the weight removed, and BE LIGHTENED.

IN THIS AUTHORITY,
DO THE DOING OF ALL THINGS,
AND HAVE ALL THINGS BE DONE.

IT IS THE ETHIC OF ALL ANGELS, AND INDEED ALL CHOSEN ONES, THAT
IS DELIVERED IN THIS VERY BLOCK. IT STANDS THE TEST OF TIME, WITH
THE TIMELESSNESS OF GOD. OUR WAY WILL NEVER FALL, AND WILL ALWAYS
STAND. AND, WHOSOEVER BE OF GOD IS INVITED TO STAND WITH US.